

8

CHAPTER

PANCHADASI



KOOTASTA DEEPA PRAKARANAM

(The Lamp of Kutastha)

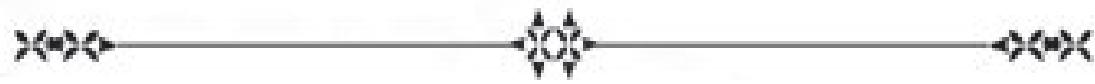
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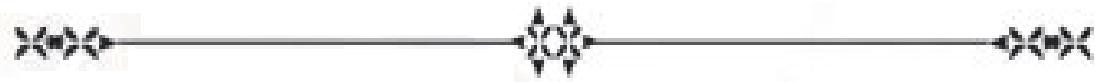
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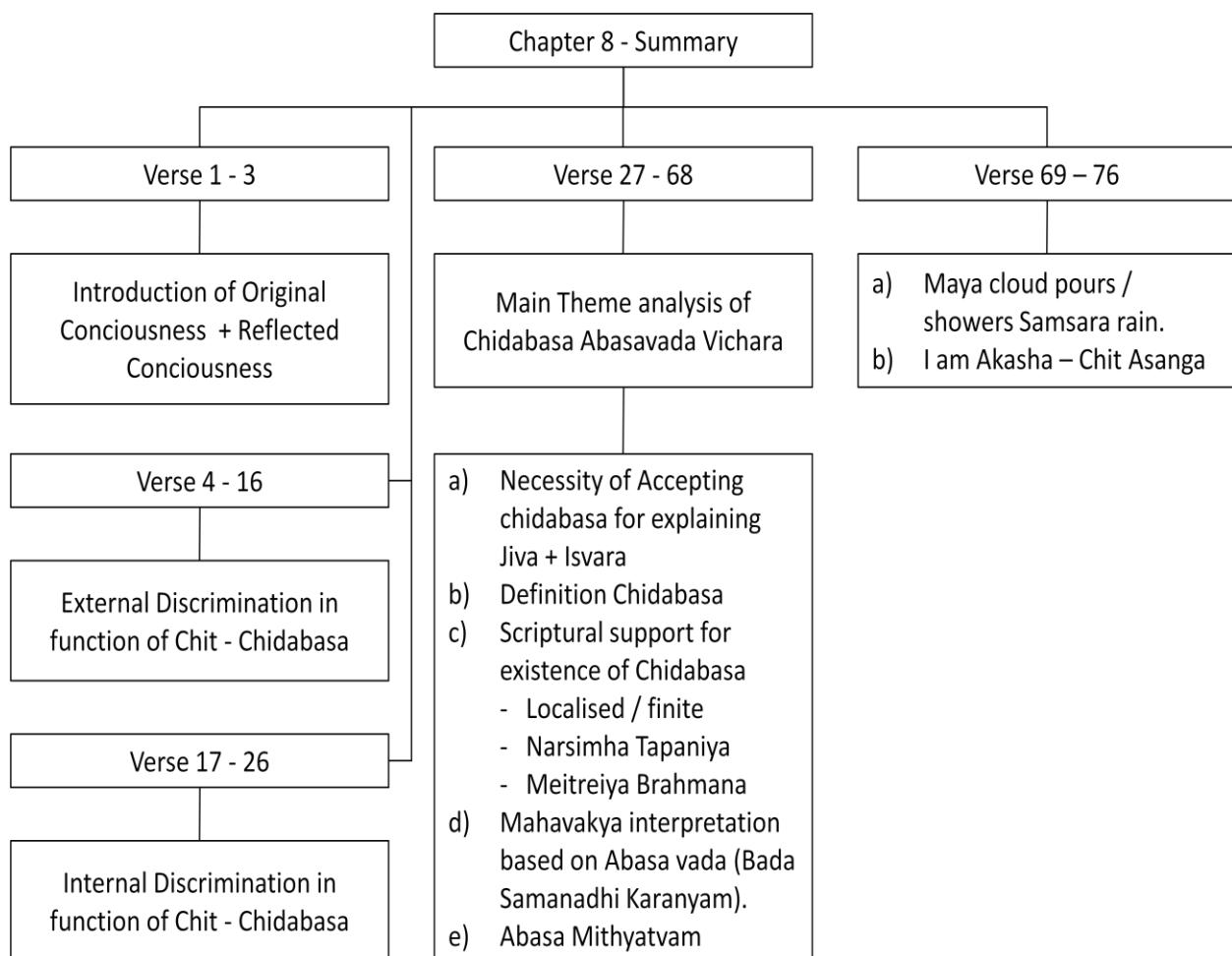
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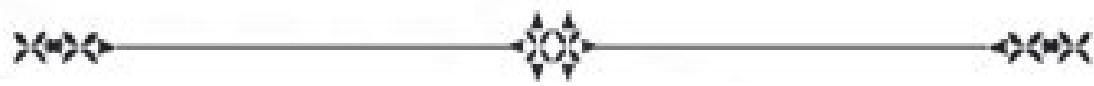


Summary

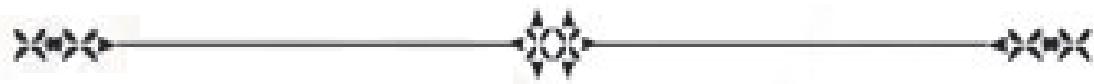


SUMMARY





LECTURE 233

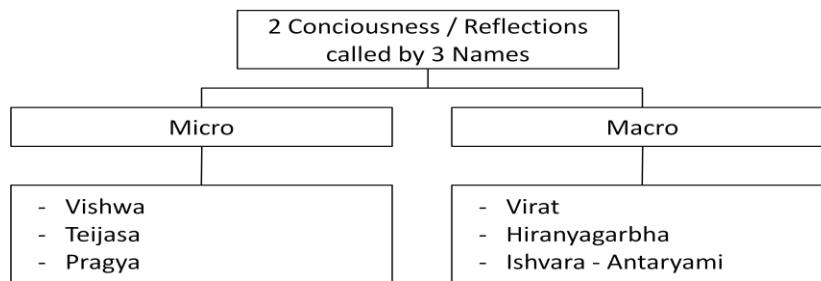


LECTURE 233

Introduction :

Aim :

- Differentiate Original Consciousness + Reflected Consciousness.
- Differentiate Adhara + Abhasa Chaitanyam / Awareness.
- At Vyashti and Samashti levels.
- Jiva and Ishvara Tvaam and Tat Padartha have 3 components – Original Consciousness / Reflected Consciousness/ Reflected Medium.
- Tvaam – Reflected Medium = 3 Shariram
Tat – Reflected Medium = 3 Prapancha.
- Because Shariram / mediums different in Jiva and Ishvara, Reflections also different.



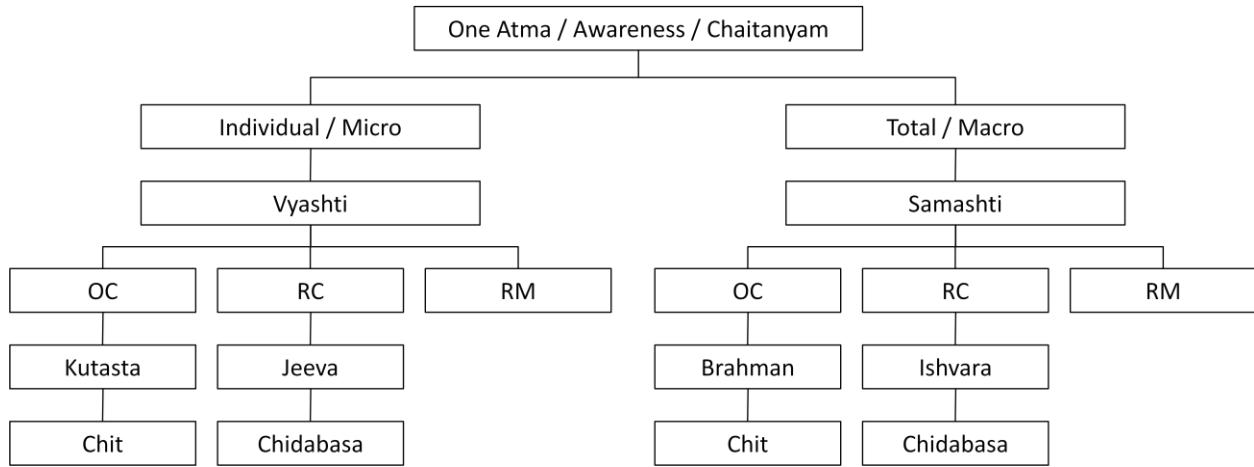
- 2 Consciousness play vital role in understanding Vedanta in general and Mahavakya in Particular.
- There is no oneness / Aikyam at Reflected Level because there will be differences based on differences in Medium.
- At Chidabasa level, no Aikyam.
- Aikyam only at chit – Original Consciousness level.

Baga Tyaga Lakshana :

- Set aside Chidabasa Reflected Consciousness + Reflected Medium.
- Take Aikyam at Original Consciousness.
- Original Consciousness – 2 Names in chapter 8
 - Kutasta = Individual Original Consciousness
 - Brahman = Total Original Consciousness.

- Reflected Consciousness – 2 Names in Chapter 8

- Individual – Jeeva
- Total – Ishvara.

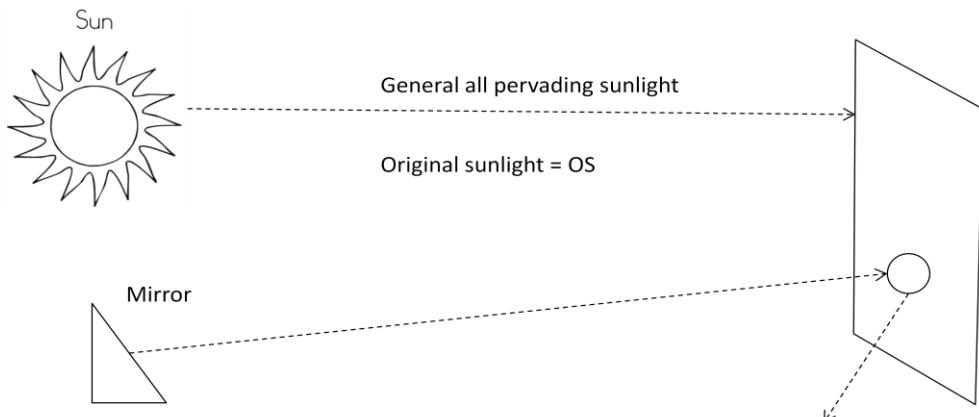


- Chapter 6 – Panchadasi :

- Akasha Chaturvidha prakriya
- Mahakasha, Jala Kasha.

- 2 Consciousness help in understanding Mahavakyam in particular.

Example :

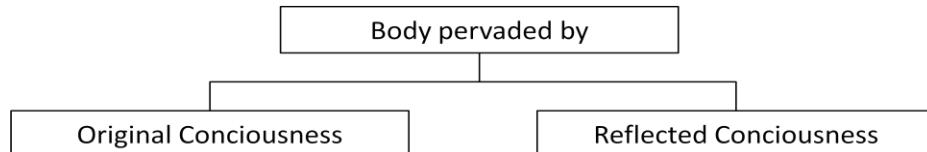


- Bright spot reflected Sun = RS
- Reflected of sun in water / wall.
- Reflection of face in mirror.

We are able to differentiate because of :

- Distance between
- Original Sun + Reflected Sun
- Original + Reflection

- Face on my shoulders - Mirror outside
Reflected face in mirror.
- Clean distance between Bimba + Pratibimba – Mukham / Original Sun + Reflected Sun.
- Original Consciousness being all pervading exists in 3 Sharirams all the time as Reflected Consciousness.



- Chaitanya Dvayam Vyaptam shariram.
- Samanyam + Visesha Vyaptam shariram.
- Original Consciousness + Reflected Consciousness in same locus. Therefore difficult to discriminate.
- 8th Chapter – Most technical chapter in Panchadasi – Epistemology.
- Original Consciousness and Reflected Consciousness different in terms of their function / Role at Vyashti inside body and outside.

Verse 1 :

खादित्यदीपिते कुड्ये दर्पणादित्यदीपितिवत् ।
कूटस्थभासितो देहो धीस्थजीवेन भास्यते ॥१॥

Just as a wall illumined by the rays of the sun is more illumined when the light of the sun reflected in mirror falls on it, so the body illumined by Kutastha is more illumined by the light of kutastha reflected in the intellect (Cidabhasa) [Chapter 8 – Verse 1]

- Khe Vartamana Aditya = Khaditya
- Both have illuminating power.
- Prakasha Dvaya Vyaptam.
- One Area – 2 lights other area – 1 light.
- In the patch light, eyes can't differentiate Original Sun + Reflected Sun light.
- How do you know there are 2 lights?
- Outside patch – lesser sunlight – only Original Sun light.
- In patch – Greater light – Original light reinforced by Reflected Sun light.

Dead Body	Live Body
<ul style="list-style-type: none"> - Original Consciousness only. - General light. - Experientially diffused. 	<ul style="list-style-type: none"> - Original Consciousness + Reflected Consciousness. - 2 lights.
Brahman	Chidabasa
<ul style="list-style-type: none"> - General Awareness of things - All wall area - Existence of Body - Asti means Original Consciousness is pervading 	<ul style="list-style-type: none"> - Focused awareness - Look at one body. - Borrowed from Adhishtana Chaitanyam.

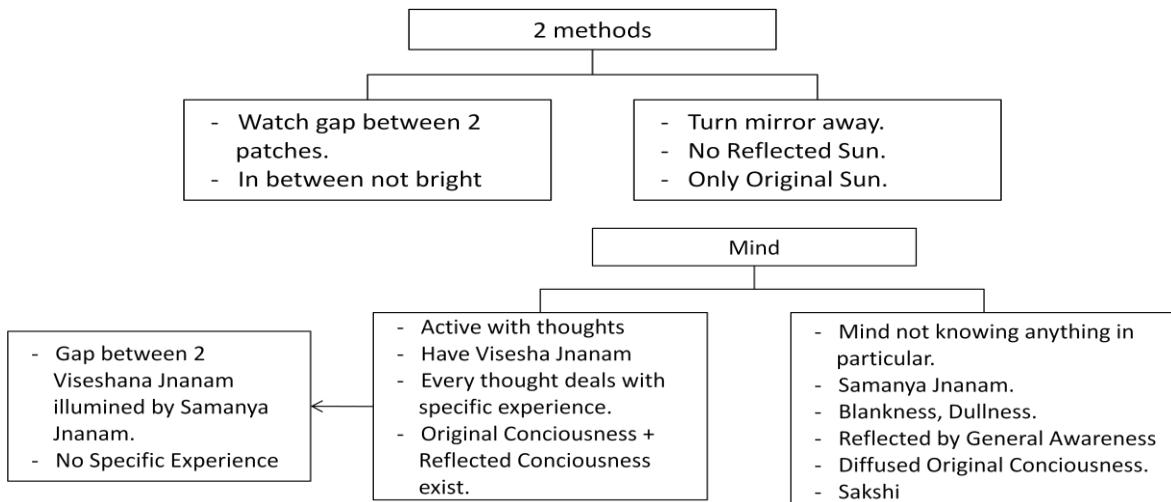
- If only Original Consciousness – dead body.
- In Sleep – Reflected Consciousness – not active.
- We take body + take bath....
- **Jagrat** : Additional light of Chidabasa Reflected Consciousness, Reflected in Mind, Sukshma Shariram like mirror..... Body has double Consciousness. Therefore Body alive.

Verse 2 :

अनेकदर्पणादित्यदीप्तीनां बहुसंधिषु ।
इतरा व्यञ्यते तासामभावेऽपि प्रकाशते ॥२॥

When many mirrors reflect the light of the sun on to a wall which is already illuminated by the sun, spaces between the various reflections are illuminated by the light of the sun alone ; and even if the reflections are not there, the wall still remains illuminated. The body is illuminated by two lights. [Chapter 8 – Verse 2]

- Imagine 10 Mirror... throwing patches on wall....
- On wall – several dots.
- What is method to recognise original sunlight?
- In brighter area, Original Sun – overshadowed by Reflected Sun.



- Chant mantra, expand gap....
- Gap between 2 experiences is Consciousness. Increase the gap....
- Aware of Blankness is Samanya chaitanyam = Amatra = Chaurtaha = Avyavaharyaha...
- If Rajasic – No gaps.
- Bagawan provides Tamo Guna – Sleep out of tiredness.
- In dreamless sleep... awareness watches the gap.
- In deep sleep – didn't experience anything in particular indicates absence of reflected Consciousness.
- Absence of Reflected Consciousness and the world + body known by original Consciousness – Advaitam – nondual.

Jagrat	Sushupti
<ul style="list-style-type: none"> - Original – Kutasta + Reflected Consciousness – Jiva. - Experience Original Consciousness + Reflected Consciousness together. 	<ul style="list-style-type: none"> - Original Consciousness – Kutasta experienced without Jeeva. Because Jiva has gone to sleep. - Kutasta + Jeeva are daily separated.

- Tata Soumya Sampanno Bavati.
- Jiva temporarily resolves.
- Imagine many bright patches. Because of many mirrors, many reflected suns.
- Deepti = patches thrown on wall.
- Sandhi = With intermediary Gaps – 5" / 10"

Gap	Patch
<ul style="list-style-type: none"> - Appears Dark spot - Dull / Original 	<ul style="list-style-type: none"> - 2 lights - Bright

- Kha-aditya deept = Itara = Original Sun
- Vyajyate – Experienced.
- How to experience original sunlight.
- See gap in between.

- Remove all mirrors – can see but can't discriminate – when mirror inactive.
- When mind does not function, what we experience is original Consciousness.

Brihadanyaka Upanishad :

In Sushupti	In Jagrat / Svapna
<ul style="list-style-type: none"> - I am myself - Nonlocated I. - Nondual I without world + Body / Mind / Intellect. 	<ul style="list-style-type: none"> - Located I – In space / time causal environment.

- Both I's are coming and going.
- **Jagrat** : Local I is there.
- **Sushupti** : Unlocalised I is there.
- **Question** : What is real / incidental nature?
- Jagrat – Arrives / appears to be real.
- Sushupti I – Incidental.
- **Vedanta** : What obtains in sushupti is real nature.

Jagrat :

- Nature is vesham – entertainment.
- We forget original Nature and entertainment becomes serious.
- This is real ignorance of self.

Sushupti	Jagrat
<ul style="list-style-type: none"> - We are dull 	<ul style="list-style-type: none"> - Bright / Alert - Seems to be real but not.

- When mirrors / Reflected patches are Abava – Removed, original awareness – sunlight continues to be there.

Verse 3 :

चिदाभासविशिष्टानां तथाऽनेकधियामसौ ।
संधिं धियमभावं च भासयन्त्रविविच्यताम् ॥३॥

Similarly awareness illuminates the space between the thought modifications in the Subtle Body as well as the absence of thoughts in deep sleep, but it can only be recognized in the spaces between the thoughts because it is not absorbed by the vrittis...or by deep sleep. [Chapter 8 – Verse 3]

- **Special patch of light :**
 - Special experience I have.
 - Objects experienced.
 - Vritti + Vritti pratibimba chaitanyam = Visesha Jnanam.
 - Specific knowledge / experience.
 - To see external world or my own Body / Mind / Intellect Vritti serves as Mirror.
 - Mind has become active.
- Mind generates a thought – Pratibimbita Chaitanyam.
- Special awareness comes. There is continuous flow of thought.
- In every thought, Reflected Consciousness falls.
- Reflected Consciousness is formed in every thought mirror. Individual is full of Visesha Jnanam – Original Consciousness + Reflected Consciousness.
- Between these Visesha Jnanams, sometimes there is a silence, gap.

Example :

- To get fruit, between 2 coconut trees, climbers jump from one tree to another, never get grounded.
- Similarly we jump from one Reflected Consciousness to next Reflected Consciousness. No opportunity to get grounded.
- Suppose there is a gap.... Mental silence, there is Original Consciousness illuminating silence... what is proof it is illuminating silence...
- Otherwise, won't know there is silence illumining Original Consciousness... Sakshi chaitanyam.
- May you learn to separate Sakshi from specific Consciousness (Chidabasa).

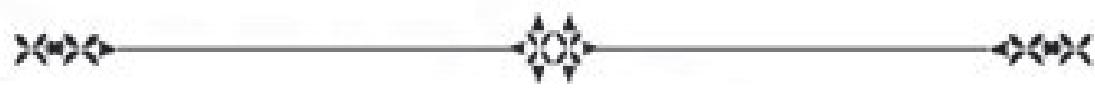
2nd Option :

- If you can't arrive at this natural or through meditation, meditate on Sushupti – Avastha – Nidra Samadhi Stithi.
- There is total absence of thoughts in Sushupti.
- Sandhi = Gap in Jagrat Avasta.
- Dhiyam Abavam = Total Absence in Sushupti

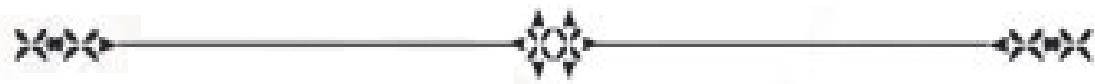
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Bahuvachanam - Thoughts subsided.

- Sleep state illumined by Original Consciousness.
- Sleep not bright like Jagrat.
- Sleep dull, because there is only original Consciousness.
- Jagrat = Original Consciousness + Reflected Consciousness.
- Dull light means, no light... there is Original Consciousness.



LECTURE 234



LECTURE 234

Verse 3 :

- Chit / Kutasta – Chidabasa Viveka / Reflected Consciousness.
- How to differentiate experientially?

Example :

- Surya Bimba + Pratibimba Prakasha.
- Between 2 Patches diffused light seen.
- Learn to differentiate Chidabasa and Sakshi.
- When mind active, thoughts functioning, Chidabasa active.
- When reflecting medium active, reflection also has to be active.
- When mind is silent in Jagrat or Sushupti, or in Samadhi – Where person deliberately removes thought.
- In 3 states, mind silent. Mental silence during Jagrat in gap between 2 experiences, 2 thoughts. (Temporary silence).
- In deep sleep, Naturally, mind thoughtless.
- In Samadhi, person deliberately withdrawn these 3 states are passive mental states, mind inactive, dormant chidabasa – passive, dormant.

Silence / Samadhi / Sushupti	Jagrat / Svapna
<ul style="list-style-type: none"> - Chidabasa dormant, passive - Sakshi dominant - Thoughts not there, inactive. - Minds activity is in thoughts. - I experience myself as Sakshi Pradhana Jeeva during passive mental states. - Chidabasa, as though nonexistent. 	<ul style="list-style-type: none"> - Chidabasa dominant. - Sakshi dormant passive - I experience myself as Chidabasa Pradhana Jiva during active mental stages. - When Reflected Medium active, Reflected Consciousness is Dominant. - Sakshi overshadowed by Chidabasa as though nonexistent. - Even though it is reflection, patch overshadows general light. - Reflection is Mithya, but capable enough to dominate.

- I distinctly experience both of them. Sakshi Anubhava we all have during all passive mental states.
- We do not lack Chidabasa or Sakshi Anubhava during active, passive mental state.

- Based on Anubava, distinguish them with reference to their qualities, qualifications.

Sakshi	Chidabasa
Nirvikara	Savikara
Nitya	Anitya

Who does the discrimination?

- Chidabasa Pradhana Jiva in Jagrat when mind available for Vichara.
- Sakshi Pradhana Jeeva can't talk to you.

Question :

- Even in silent mental state, we are not experiencing pure Sakshi.

Answer :

- Pure Sakshi only when body is dead. Without trace of Chidabasa.
- Without Chidabasa such experience doesn't logically exist. No pure Sakshi possible.
- Living being can arrive at Sakshi Pradhana Jiva.
- Experience both Jiva, study Vedanta and claim Sakshi Pradhana Jiva I am.
- Chidabasa Jiva has come because of incidental body Mind complex, Which is Vyavaharikam. Mithya Chidabasa Pradhana Jiva gains wisdom.
- Sakshi Pradhana Jiva can't do anything because mind passive.
- Sakshi reveals silence between thought experiences.

Sushupti	Samadhi
<ul style="list-style-type: none"> Thoughts resolved Naturally because of tiredness 	<ul style="list-style-type: none"> Thoughts resolved by 5 Step yoga. <ul style="list-style-type: none"> 1) Shiptam 2) Moodham 3) Vikshiptam 4) Ekagram 5) Nirudham

- Vichara in Jagrat Avasta only.

- No vichara in Samadhi. Kutasta experienced by all, separate it from chidabasa experience.

Chidabasa	Sakshi
<ul style="list-style-type: none"> - If intrinsic nature, I am localised Samsari. - Confused 	<ul style="list-style-type: none"> - If intrinsic Nature, Non localised Nitya Mukta. - Study Important to differentiate my incidental and intrinsic nature.

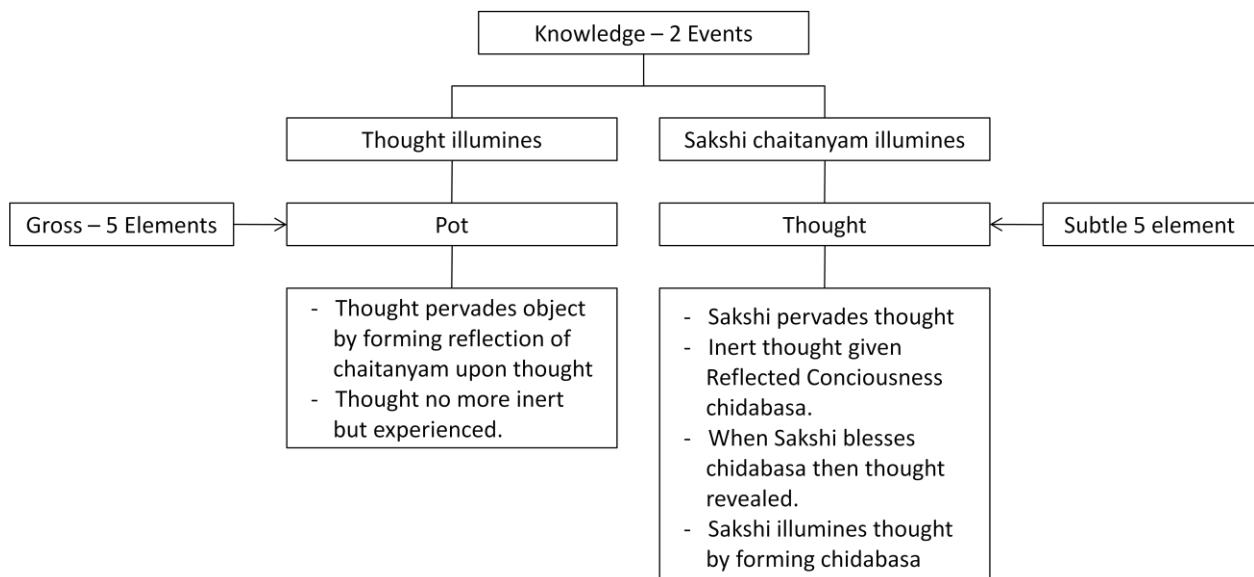
Verse 4 :

घटैकाकारधीस्था चिद्घटमेवावभासयेत् ।
घटस्य ज्ञातता ब्रह्मचैतन्येनावभासते ॥४॥

An external object, such as a pot, is cognized through the Vrttis (modifications of the intellect) assuming its form, but the knowledge 'I know the pot' comes (directly) through pure consciousness, Brahman. [Chapter 8 – Verse 4]

Epistemology :

- How knowledge takes place?
- How do I experience Pot?
- Study of process of knowledge.
- Pot outside – Pot thought born in mind.
- Pot – Gross matter – Made of gross – 5 elements – inert by itself.
- Mind – born of Sukshma buta subtle matter.



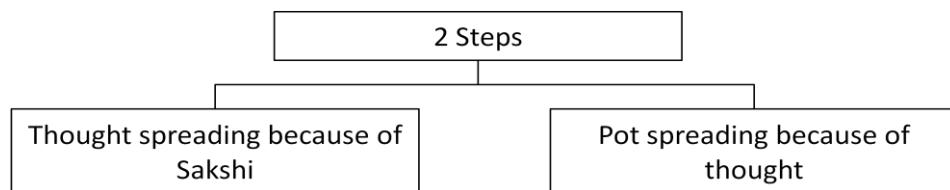
- No illumination without formation of chidabasa. Thereafter thought is objectifying object.
- Pot thought is objectifying pot. Nana chidra.. 6th chapter / 7th chapter Panchadasi...
- Pot thought spreads over object.
- Chidabasa spreads over thought.

2nd Phenomenon :

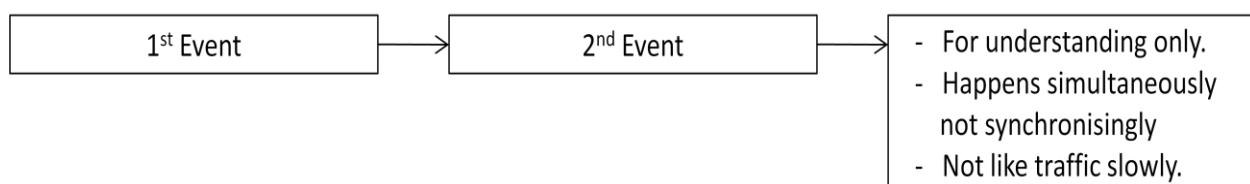
- Through thought chidabasa spreads over pot.

1st Event :

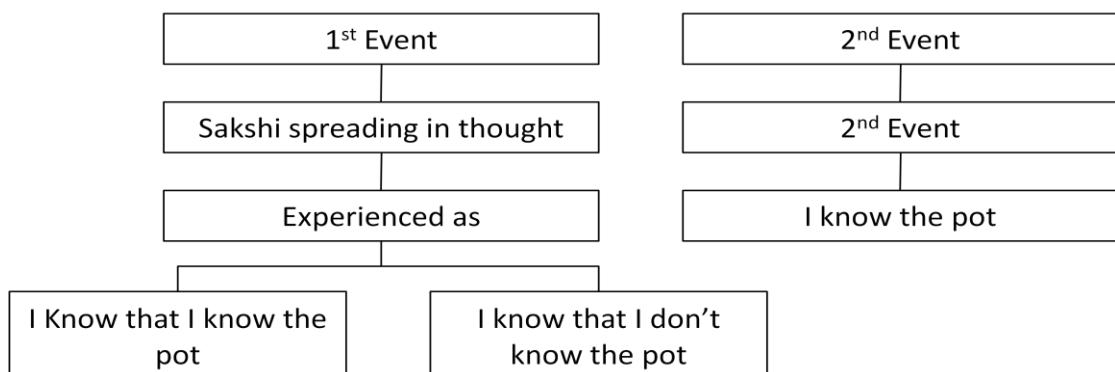
- Chidabasa spreads over thought.

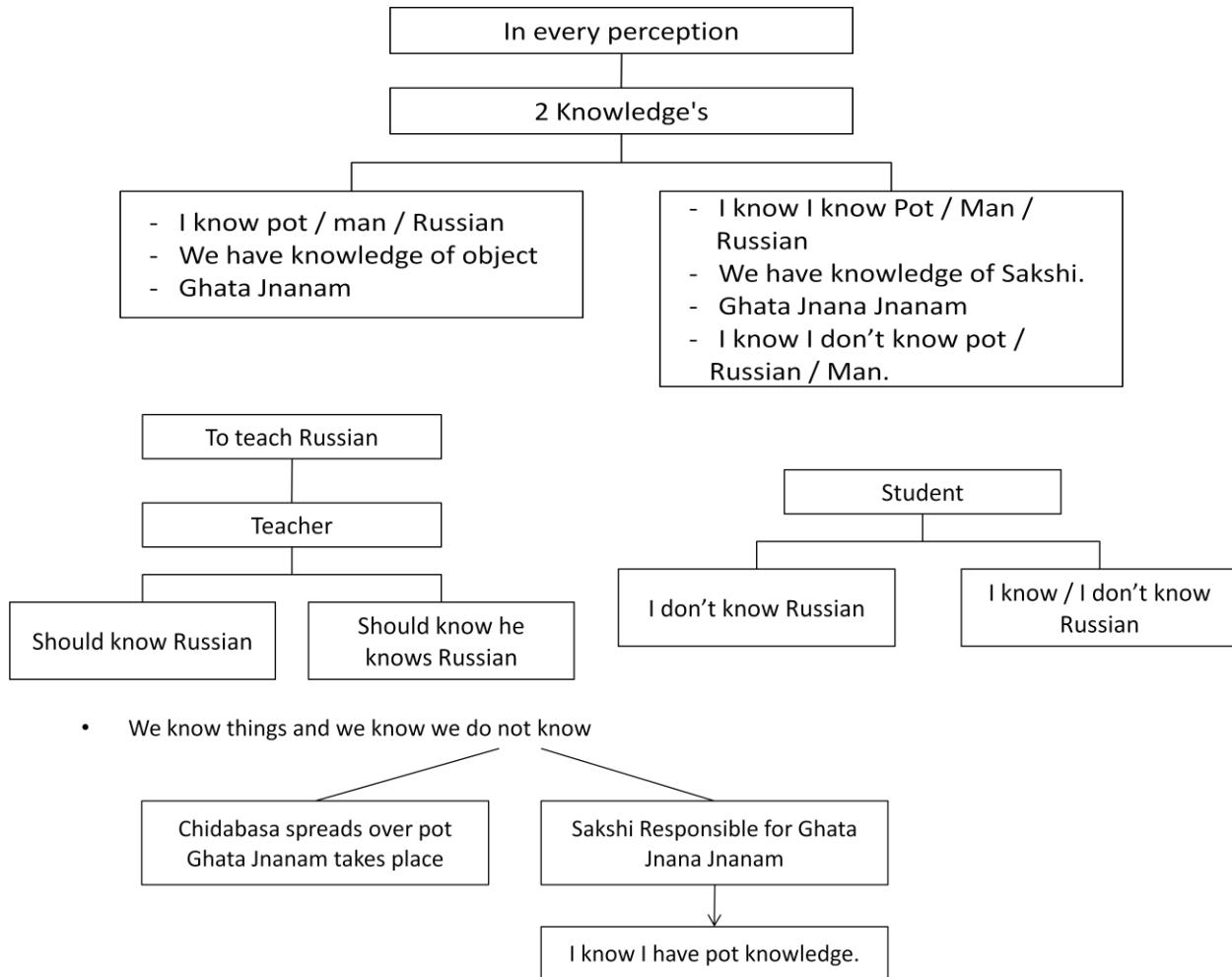


- Chidabasa spreads from thought to pot or non pot.
- Because of 2nd event, when chidabasa spreads over pot, through thought, we say, I know pot.
- How I experience?
- I say I know pot.



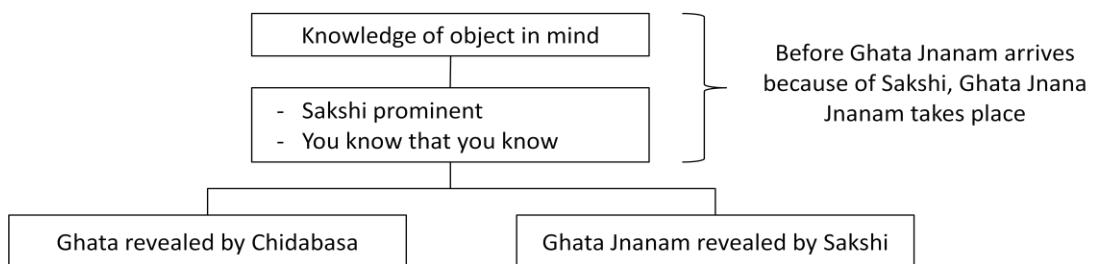
Study Chronologically :



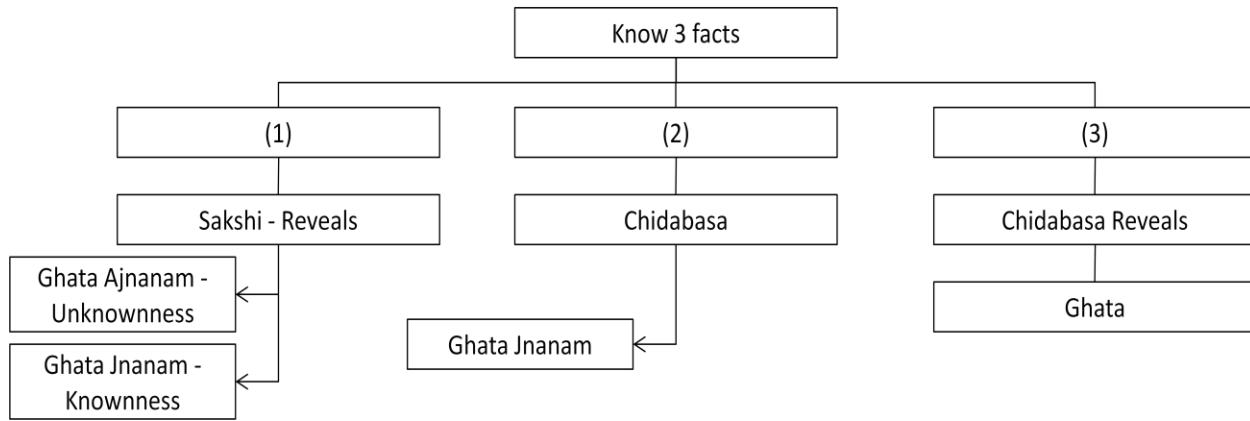


Final :

- In any knowledge, Sakshi is prominent.
- When you talk about objects – Chidabasa is prominent.



- Before rise of Ghata Jnanam, what was there?
- Ghata Ajnam was there.
- Mind was pervading this Ajnam.
- Sakshi alone illuminates Ghata Ajnam + Jnanam.



- Difference between function of Sakshi and chidabasa.
- Vidyaranya presents in different manner.
- Before chidabasa revealed pot, pot was there but I was ignorant of pot.
- What type of pot was there.
- It was unknown pot, then chidabasa pervaded, because of pervasion, pot knowledge came.
- Moment, thought, knowledge came, unknown pot became known pot.
- Unknown pot converted into known pot conversion done by chidabasa.
- Job of chiabasa is only converting unknown pot into known pot.
- Unknownness of pot – Former
Knownness of pot – Later
- Job of chidabasa for Brief period only by pervading object sakshi converts unknown to known.
- Like scrapping yellow paint and putting red paint.
- It only converts Jnanam. Pot revealed by chidabasa knownness, unknownness revealed by sakshi.

Previously it was said	Now Vidyaranya says differently
<ul style="list-style-type: none"> - Pot revealed by chidabasa - Pot ignorance and pot knowledge revealed by Sakshi. 	<ul style="list-style-type: none"> - Pot revealed by chidabasa - Unknownness and knowing revealed by Kutasta chaitanyam / Sakshi.

- This is topic from verse 4 – 17.

Verse 4 :

- Chaitanyam located in Ghata Vritti – pot thought.
- Consciousness located in pot thought is Chidabasa.
- What does Reflected Consciousness do?

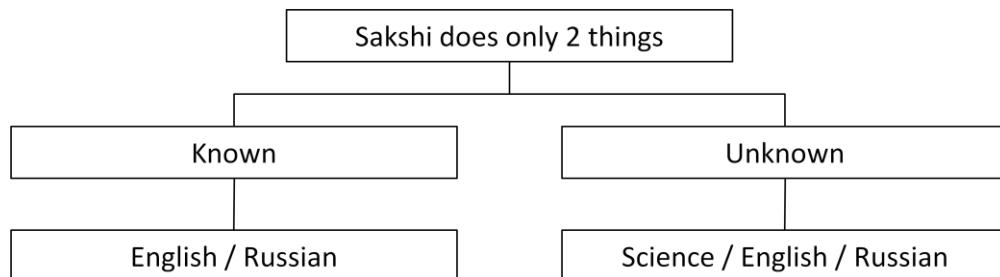
Chidabasa	Pot gets new adjective
- Reveals only pot part	- Unknown previously - Chidabasa does new painting.

- Jnanta – knownness of painting revealed by Brahman Chaitanyam / Sakshi / Kutasta Chaitanyam. By Original Consciousness this is revealed.
- Explanation given by Vidyaranya stroke by stroke.

Verse 5 :

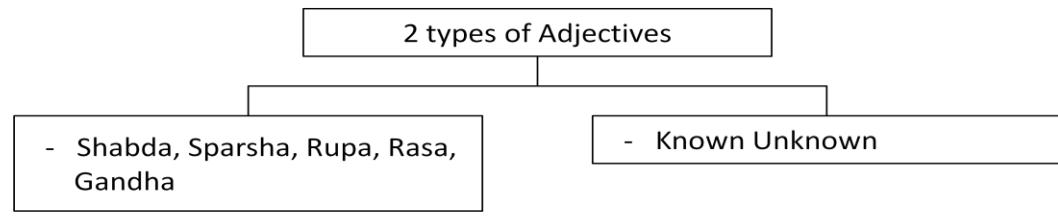
अज्ञातत्वेन ज्ञातोऽयं घटो बुद्ध्युदयात्पुरा । ब्रह्मणौपरिष्ठात् ज्ञातत्वेनेत्यसौ भिदा ॥५॥	Before the rise of the Vrtti (i.e., before the intellectual operation) my experience was ‘I do not know that there is a pot over there’ ; after the rise, the experience is ‘I know that there is a pot over there’. This is the difference the intellectual operation or Vrtti brings about. But both the above experiences of knowledge or non-knowledge of the pot are due to Brahman. [Chapter 8 – Verse 5]
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- Known-ness of pot revealed by Sakshi.
- Before unknown – Adjective – I know I don’t know.
- Later – Known – Adjective – Revealed by Sakshi.
- Before rise of knowledge – Pot revealed as unknown pot by sakshi.



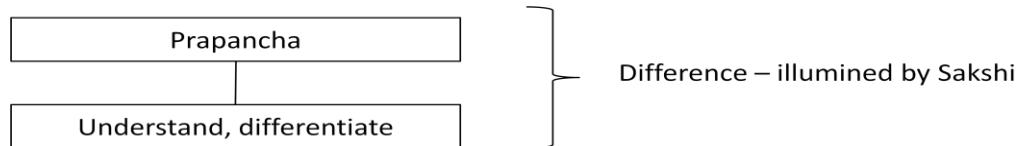
- We can't keep chidabasa permanently on pot then can't know anything else.
- Chidabasa remains briefly and then turns attention away.
- After chidabasa came pot has knownness – Adjective.

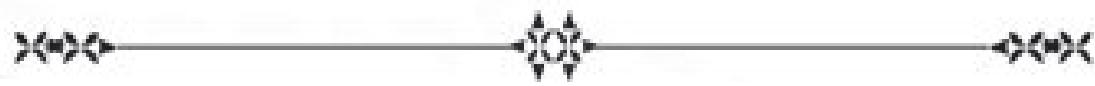
- It continues to be there on pot even though you have come away.
- What illuminates knowness of Pot?
- By “Sakshi, unknown pot revealed as known pot after rise of knowledge.
- Difference of knownness / unknownness not in pot.
- **Physical Attributes** : Color / Weight / Height – Known / Unknownness – doesn't belong to a pot.
- Not physically analysable.
- Knowness grows more mysterious as you Analyse.



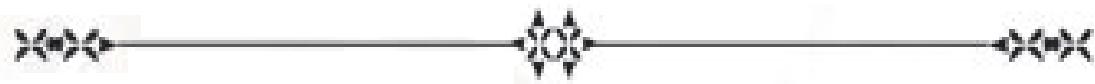
Known	Unknown
- w.r.t. some objects English	- w.r.t other objects Russian

- What Adjective Jnanata / Ajnanata?





LECTURE 235



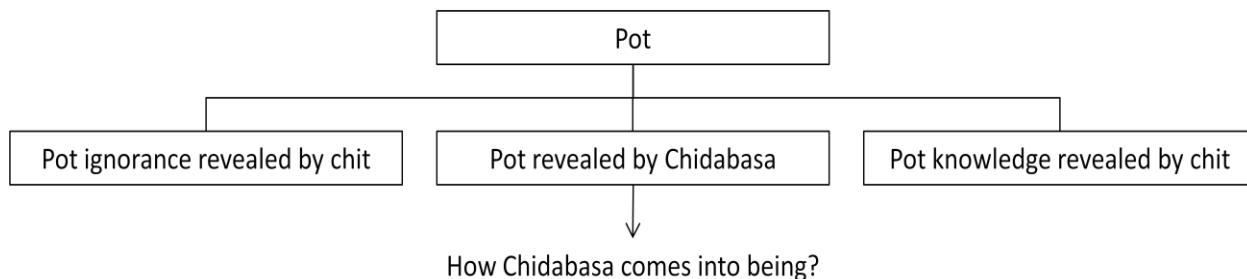
LECTURE 235

- Differentiate chit (Sakshi) + Chidabasa by their function.
- What is process / mechanism of knowing in creation? Mechanism of knowledge?
- Then can functionally separate chit + Chidabasa.

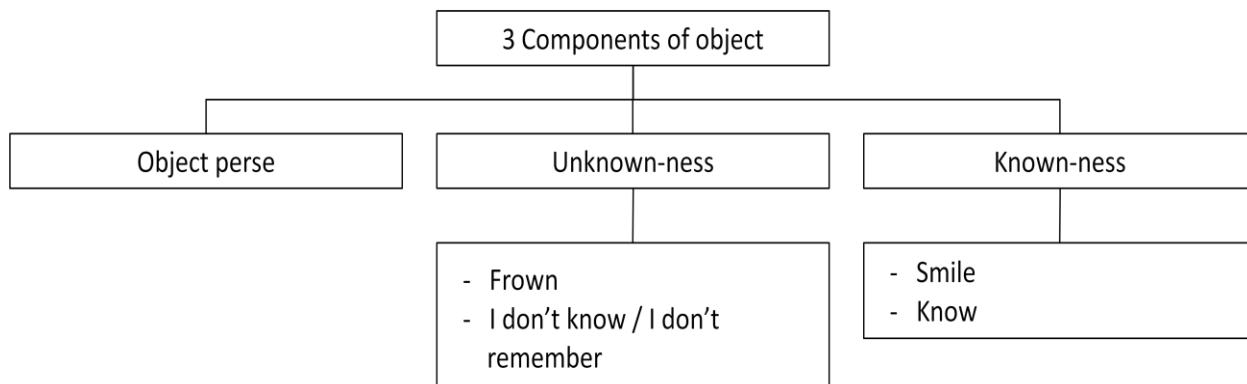
3 Points to know Pot :

- 1) Ghata / Pot – Revealed by Chidabasa.
- 2) Before rise of pot knowledge there was pot ignorance.
Pot ignorance is illumined by chit.
- 3) After Chidabasa reveals pot, pot knowledge continues.

Persistent pot knowledge which continues after rise of knowledge is also revealed by chit.



- When eyes come in contact with pot, pot thought rises in mind.
- Pot thought travels outwards, spreads over pot – called Vritti Vyapti.
- When thought pervades, there is Reflected Consciousness over thought.
- Pot thought + Reflected Consciousness = Chidabasa.
- Chidabasa pervades object.



- Unknown-ness + Knownness of every object revealed by chit.
- Ignorance + Knowledge – internal condition of mind.
- Unknownness + Knownness – external condition

↑

Chit reveals

Advantage :

- Ghata Vritti pratibimba chidabasa rises.
- Chit reveals unknownness of pot all the time.
- Chidabasa changes dress of pot – unknown-ness to knownness.
- Before unknown Sari – revealed by chit.
- Chidabasa reveals or converts unknownness to knownness.
- Thought Rises, chidabasa changes – Vritti goes away, chidabasa goes, becomes known pot.
- Knownness revealed by chit which is always there.
- Before rise of chidabasa, and thought, pot known as unknown pot... therefore have curiosity.
- If unknown and unknown that it is unknown no curiosity.
- Unknownness is known.
- Briefly is known, briefly vritti comes chidabasa comes,
- Ajnatvam changed to Jnanatvam by same Original Consciousness / Kutasta / Chit / Sakshi / Brahman / Atma.
- By Original Consciousness – Same pot is shining now.
- **Now :** known pot – before unknown pot.

Verse 6 :

चिदाभासान्तधीवृत्तिज्ञानं लोहान्तकुन्तवत् ।
जाङ्गमज्ञानमेताख्यां व्याप्तः कुम्भो द्विधोच्यते ॥६॥

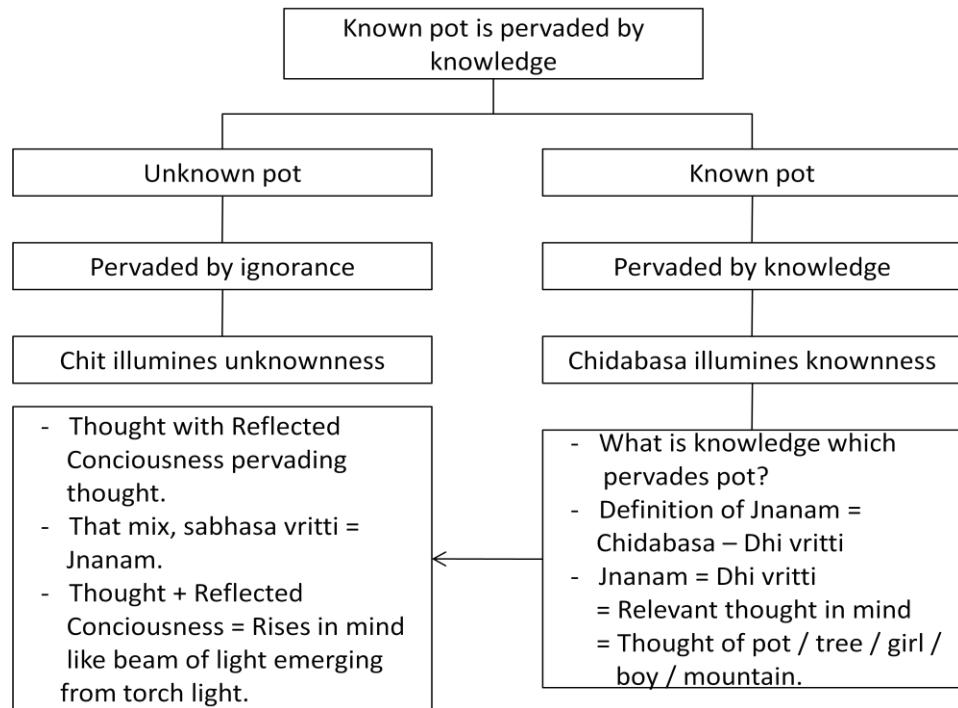
Cognition or knowledge (of external thing) is the action (thereon) of the intellectual modification tipped with Cidabhasa like the steel-head of a spear. And non-cognition is the (beginnings but not endless) dullness (of an external thing) covering its revelation. Thus an external thing or unknown as the intellectual modification spearheaded by Cidabhasa pierces its covers of dullness or not. [Chapter 8 – Verse 6]

- Unknwonness and knowness by Ghattakara vritti.
- What is meaning of unknownness?
- Being pervaded by Agyanam – ignorance, is unknownness.
- Agyanam Vyapakatvam – Agyatatvam.
- Ignorance definition – pot pervaded by ignorance = Ghata Agyanam.
- Its incapacity to reveal itself by itself = ignorance.
- Unlike Jiva – we are able to reveal ourself by ourself. Can say – I am. Agyanam = Jadatvam.
- Pot can't say I am – nor able to say you are...
- Agyanam = Inertness = Jadatvam = Inertia = Non luminosity.
- Moon has no Luminosity of its own.
- It gets luminosity borrowed from sun.
- Moon revealed because of Sun.
- Sun reveals itself by itself, by its own light.
- Agyanam = Jadatvam.

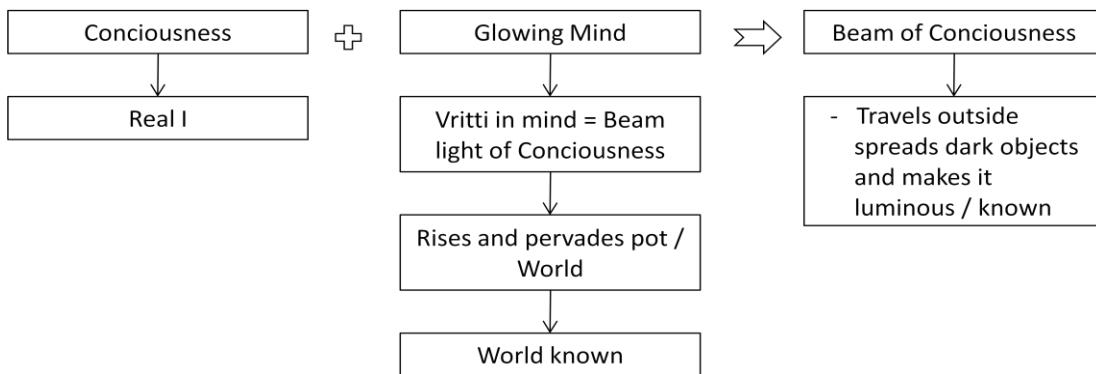
Naiskarma Siddhi :

- Agyanam = Aprameyatvam
- Agyanam = Jadatvam = Inertia.
- By this ignorance pot is pervaded.
- Any inert object in creation is pervaded by ignorance / Agyanam = Agyanatha Ghata = Unknown pot.

What is known pot?



- Torch + glowing bulb → Beam of light
- Consciousness + glowing mind → Beam of Consciousness



Dakshinamurthy stotram :

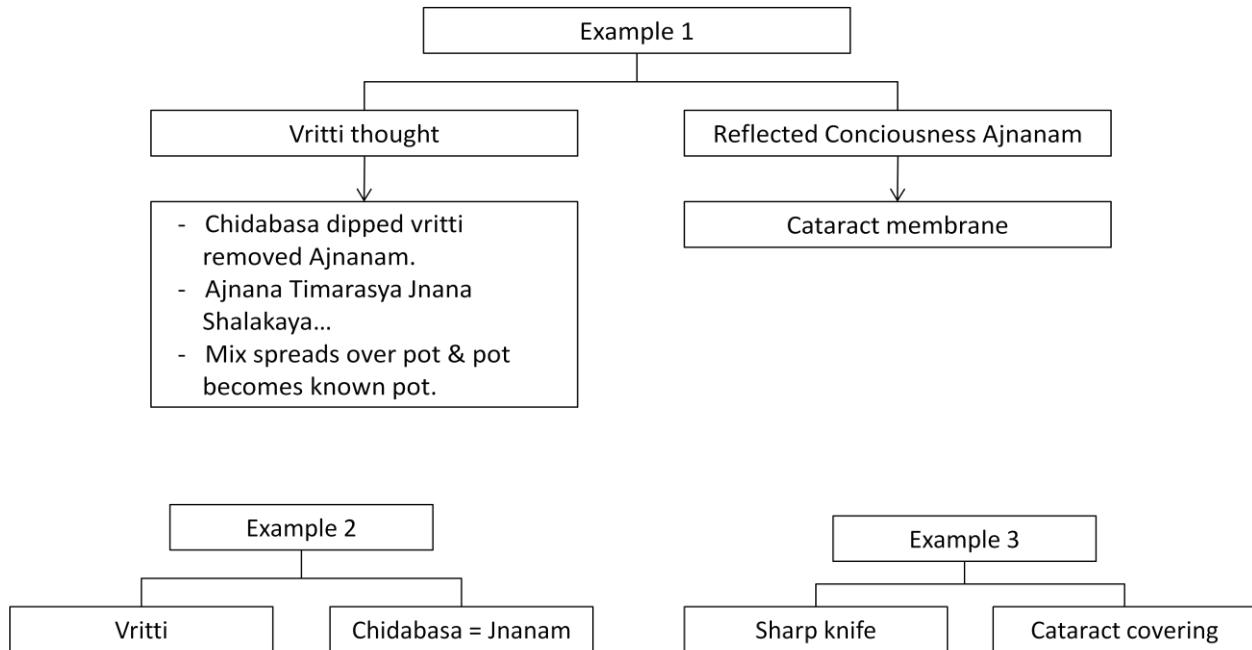
नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Stiita-Maha-Dipa-Prabhaa Bhaasvaram
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, ... similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines ... Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Nana Chidra Ghata.... Mix - called Jnanam.
- Jnanam pervades inert pot like sunlight pervades moon.
- Reflected Consciousness + thought pervade pot and makes it known – Jnanam pervaded pot.
- Then Ajnanam, Darkness pushed behind pot becomes Jnanata Ghata, known pot.

Example :



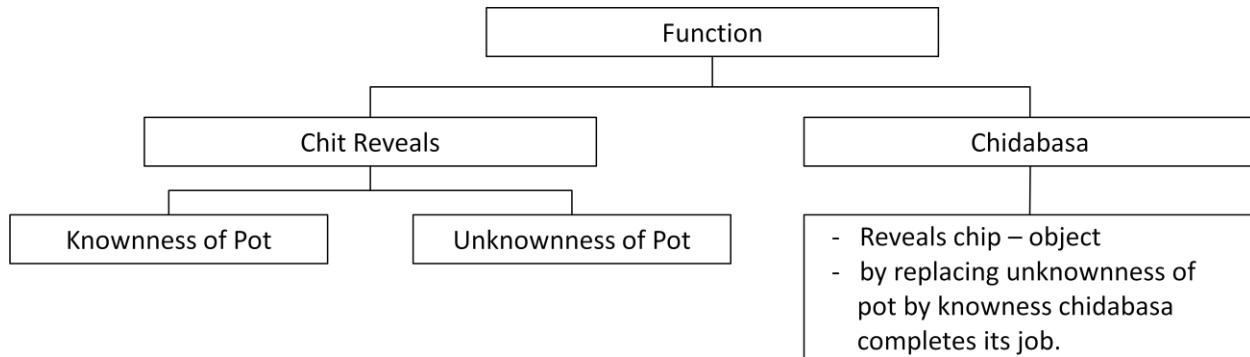
- Not pervaded by both simultaneously.
- Known - unknown – 2 Adjectives not physically traceable.
- If person doesn't know what is a clip, even if it is lying on table will have no Jnanam.
- Recognise clip physically don't see difference in clip.
- Known – Unknown – 2 Adjectives revealed by chit only.
- No transformation of Weight / Color / in clip.

Verse 7 :

अज्ञातो ब्रह्मणा भास्यो ज्ञातः कुम्भस्तथा न किम् ।
ज्ञातत्वजननेनैव चिदाभासपरिक्षयः ॥७॥

If the cognition of an unknown pot can be had through Brahman why not that of a known pot? It does produce the cognition, for the Cidabhasa ceases functioning, as soon as the pot is made known. [Chapter 8 – Verse 7]

- Unknownness & knowness of pot revealed by chit.
- What is job of chidabasa?
- Chidabasa reveals pot component function.



- Physically chit + chidabasa can't be separated. Therefore go through indirect method.

Verse 8 :

आभासहीनया बुद्ध्या ज्ञातत्वं नैव जन्यते ।
तादृग्बुद्धेर्विशेषः को मृदादेः स्याद्विकारिणः ॥८॥

If the intellect is without Cidabhasa, the cognition of an object cannot take place. For how does intellect in such a case differ from a lump of clay which is unconscious and insentient? [Chapter 8 – Verse 8]

Purva Pakshi Question :

- Why can't we say:

Pot Vritti	Chidabasa	Chit
<ul style="list-style-type: none"> - Reveals Pot - By Pervading pot 	<ul style="list-style-type: none"> - Reveals knownness of Pot. - Ghata Vritti Pratibimba Chidabasa reveals knownness. - Knowledge of Pot. 	<ul style="list-style-type: none"> - Reveals ignorance of Pot. - Unknown-ness of pot. - Why chit overloaded for both unknownness + knownness.

Vidyaranya answer :

- Vritti can't reveal pot. Jadam – Mind – composed of subtle element.
- Vritti + Pot both Jadam.

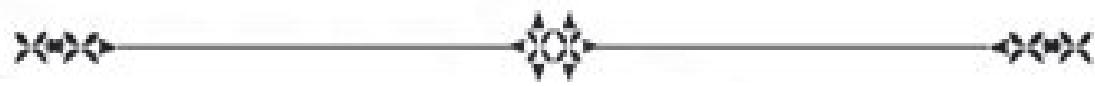
- One Jada Vastu can't reveal another Jada Vastu.
- One – non luminous object spreading over non-luminous object – Can't reveal.
- If sunlight spreads over desk – illuminated.
- If Book / cloth spreads over desk – not illuminated.
- Vrtti by itself without chidabasa – inert can never generate knownness in pot, because both vrtti + pot jadam.
- Chidabasa helps to reveal inert pot / inert thought.
- Both pervaded by ignorance.
- If knowledge is generated, chidabasa has to join the pot.

Verse 9 :

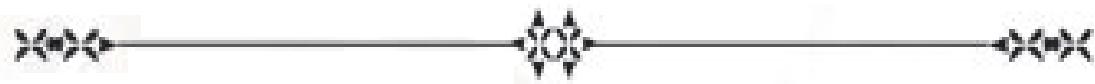
ज्ञात इत्युच्यते कुम्भो मृदा लिप्तो न कुत्रिचित् ।
धीमात्रव्याप्तकुम्भस्य ज्ञातत्वं नेष्यते तथा ॥९॥

Nowhere is a pot said to be known when it is besmeared with clay. Similarly when a pot is besmeared or covered by a Vrtti only (not along with Cidabhasa) it cannot be said to be known (for both the clay and the Vrtti are themselves unconscious and insentient). [Chapter 8 – Verse 9]

- One inert object pervaded by another inert object can't make it known object.
- Cloth spread over desk + you close eyes – No knowledge.
- Unknown desk doesn't know cloth.
- Like table cloth – thought = product of mind merely by Vrtti vyapti, table never known phala Vyapti – Chitabasa required.
- Chidabasa alone reveals knownness of pot.
- Knownness revealed by chit only.
- If pot given another coating of clay, can't know itself.



LECTURE 236



LECTURE 236

Sakshi	Chidabasa
- Chit, Kutasta, Atma	- Consciousness reflected in mind. - Pramata - Ahamkara

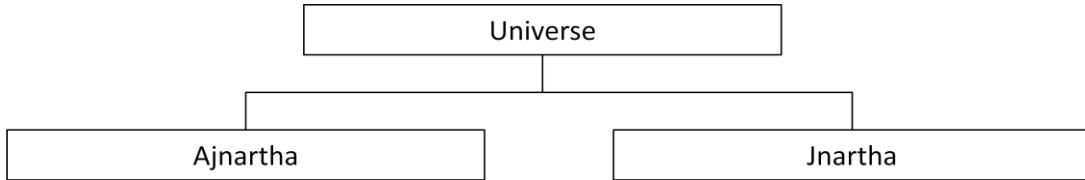
- Differentiate functions to differentiate them.
- How do we know pot?

1) Before knowledge of pot, it is called Ajnanatha Ghata.

- Unknown pot – illumined by sakshi and chidabasa has not come. With chidabasa, pot is known. Unknown pot means chidabasa has not arrived. This unknown pot is sakshi Bashyam.

2) Ghatakara Vritti + Chidabasa rises. Have brief existence.

- Brief arrival of Chidabasa pervades pot + illumines pot... generates pot knowledge.
- Removes unknownness + replaces with knownness.
- Ajnananta Jnanam = Jnanata Jananam.
- Generation of pot knowledge + Generation of knownness Adjective to pot.
- Chidabasa generates knownness + with that, chidabasa's job is over unknown gone....
- Vritti subsides, Chidabasa subsides, rest of life, pot exists for me as known pot. As Jnanata Ghata, Vritti + Chidabasa has receded after doing their job.
- Pot is known pot – here afterwards – known pot illumined by what?
- It exists in subconscious mind. Treasure house of known things... Jnanata Ghata exists in memory, even when Vritti + Chidabasa is busy knowing other things.
- In you, Ghata exists as Jnanata Ghata – known pot.
- Sakshi reveals Jnanata Ghata....
- At any time for every individual, there is list of Ajnanatha Padarthas and Jnanatha padarthas.
- Who reveals Ajnarthas + Jnanatha Padarthas.



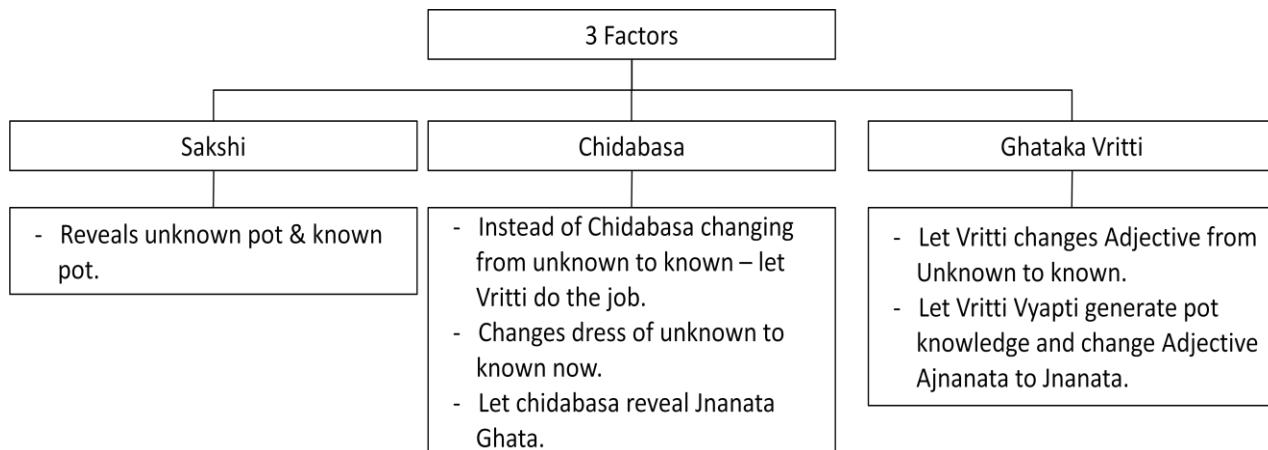
- Padarthas illumined by Sakshi – known + unknownness.

- **Job of Chidabasa :**

Change Adjective from unknown to known by generating padartha Jnanam.

- Verse 1 – 7 – Above is topic.
- Verse 8 – 12 : Diversion - complicated.

Purva Pakshi's Suggestion :



Verse 9 : Vidyas Answer

- Vritti + Vritti Vyapti can't generate knowledge by itself without utilising chidabasa.

Purva Pakshi :

- Let Vritti reveal pot + change adjective to pot knowledge.

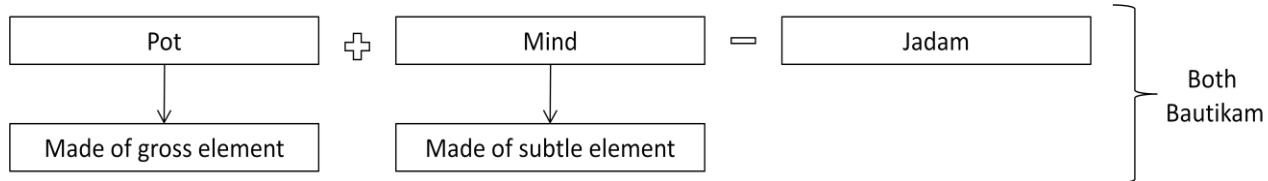
Vidya :

- Vritti without chidabasa can't generate knowledge – because vritti is Jadam.

Purva Pakshi :

- Doesn't say – Chidabasa is not there.

- **Vidya** : when pot coated by another layer of clay will not reveal pot... pot doesn't become known pot by new coating.
- Similarly when pot is pervaded by only pot thought, it is like clay only.



- By Vritti Vyapti (pervasion) pot not known. Knownness will never come. Knowledge can't rise. Chidabasa has to be utilised.
- Chidabasa not revealing knownness.
- Knownness revealed by chit only.
- How unknown pot becomes known pot?
- Sakshi comes to illumining Jnana-tata can't negate role of sakshi.

Verse 10 :

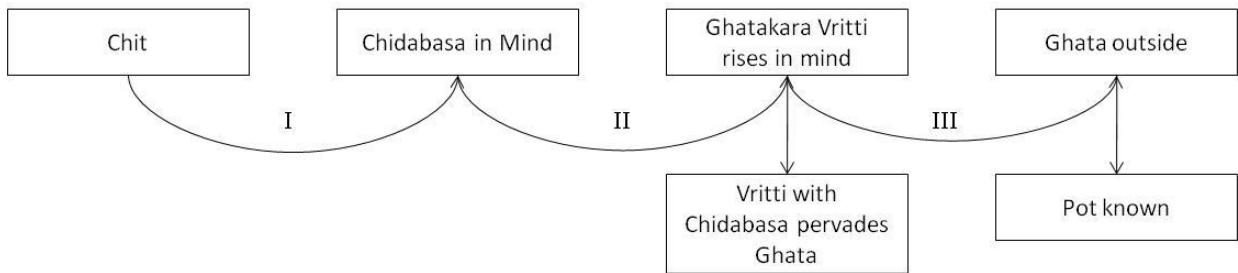
ज्ञातत्वं नाम कुम्भेऽतश्चिदाभासफलोदयः ।
न फलं ब्रह्मचैतन्यं मानात्रागपि सत्त्वतः ॥१०॥

Hence cognition (of a pot) is that reflection of consciousness (on the pot) which is produced as a result of the enveloping operation of the Vrtti-cum-Cidabhasa. Brahman or pure consciousness cannot be this resultant reflection of consciousness inasmuch as it (being the eternal and immutable existence) exists prior to cognition. [Chapter 8 – Verse 10]

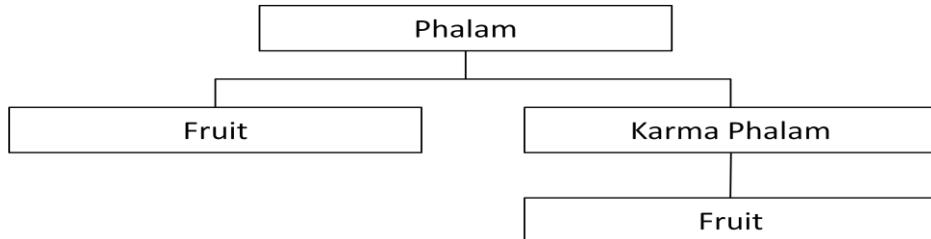
- Knownness determined by Pratibimbita chidabasa – not Vritti Vyapti.
- It is rise of pervasion of chidabasa in Vritti.
- Chidabasa alone has luminosity Consciousness. That alone can make it known.
- Chidabasa Rises – Udayaha

Vyapti – Rises – Knownness / Vyaptatvam together.

- Knownness not by chidabasa in mind but in Ghata kara Vritti.
- Ghatakara Vritti rises in mind and travels to pot.
- Mere rising in mind will not help.



- Ghatakara Vritti should envelope pot.
- Upon Ghatakara Vritti, Ghatakara pratibimba chidabasa should envelope.
- That enveloping process is called Pramatatva Jnanam – Gains Adjective known.
- Chidabasa upon Vritti which pervades pot is given another name – “Phalam” Technical Name.



- Any object + Vishaya Vyapakara chidabasa = Phalam.
- Chidabasa Udaya = Phala Udaya = Phala Vyapti.
- Chidabasa Phala Udaya is called Jnanatativam.
- Why call it phalam – not Vriksham, toyam...
- **Phalam** : Because this phalam is making object known = Vishaya Jnanam. It is result of Pramana operation.
- Since Chidabasa Vyapti, Jnanatata Utpatti, Phala Vyapti results in Ghata Jnanam.. It is result of Pramana Vyapara.
- Operation of Pramana should result in phalam – knowledge alone.
- Therefore, Vishaya Jnanam is called Phalam.

Diversion in Diversion :

- Chidabasa generated out of Pramana Vyapara is Janyam – Generated .

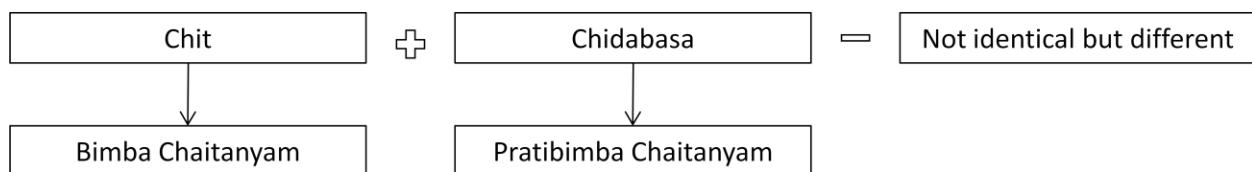
- It is Karya Janyam. It has origination in Pramana Vyapara.

Chit	Chidabasa
<ul style="list-style-type: none"> - Not Janyam - Nityam - Not phalam of Pramana Vyapara. - Brahman - Before putting effort to gain knowledge, sakshi chaitanyam was existent. - Svarupa Jnana Chaitanyam Original Consciousness – Distinct. - Before Pramana Operation, Brahman chaitanyam exists. - Bimba chaitanyam - Independent (Satyam) 	<ul style="list-style-type: none"> - Always Janyam - Anityam - Phalam of Pramana Vyapara – “Karyam”. - Can't be equated to sakshi.

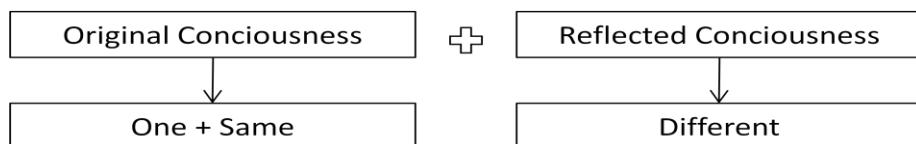
Verse 11 :

परागर्थप्रमेयेषु या फलत्वेन संमता ।
संवित्सैवेह मेयोऽर्थो वेदान्तोक्तिप्रमाणतः । १२१ ॥

(But will it not go against Suresvaracarya's opinion expressed in the following Vartika?) According to the authoritative books on Vedanta an object of cognition, in matters of external objects, is that Samvit or consciousness which is the result of the act of cognition. [Chapter 8 – Verse 11]



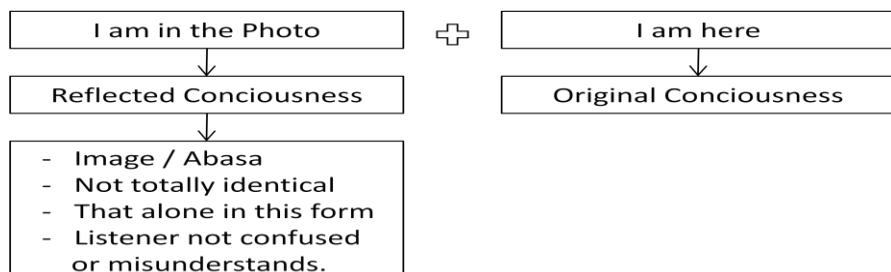
Suresh : Equates



Vidya :

- Primarily different – (Nitya – Anityam / Satyam – Mithya)
- Since original appears as reflection, sometimes figuratively take them as one + same used interchangeably.

Example :



Example :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाभ्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

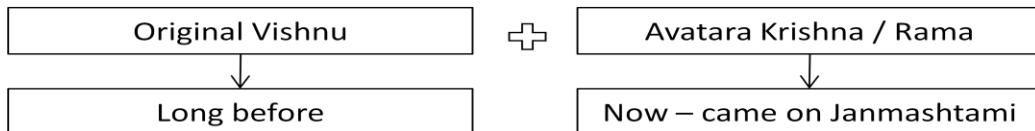
- Chaitanya alone illuminates everything.

Strictly	
- Chaitanyam illuminates mind forming chidabasa	- Chidabasa illuminates world.

- Chaitanyam illuminates everything, all will be “Sarvagya”.
- In Sushupti, chaitanyam is there but can't illuminate world.
- Mind illuminates world.
- Chaitanyam illuminates mind.
- Even if chidabasa illuminates world, what is chidabasa? Chaitanya Avatara only.

Gita :

- I alone taught Vivasvan.



- Chidabasa is Avatara of chit.
- One + Same.. But strictly different.
- What is relation between Satyam and Mithya?
- Binnatva – Abinnatva Lakshanam.
- Not totally identical / different.
- Figuratively equated in Brihadanyaka Upanishad by Sureshvaracharya.

Verse 11 :

- Brihadanyaka Upanishad vartikam 1 – 1 - 59

Samvit = Original Consciousness	Anubandha Chatushtayam
<ul style="list-style-type: none"> - Satyam Anantham - Svaroopa chaitanyam - Prameya Arthaha - Subject matter of Discussion 	<ul style="list-style-type: none"> - Adhikari / Vishaya / Prayojana / Sambanda - What is subject matter of shastra : "Brahman"

- Known through vedanta vakya Pramanam.
- **6 Pramanams :**

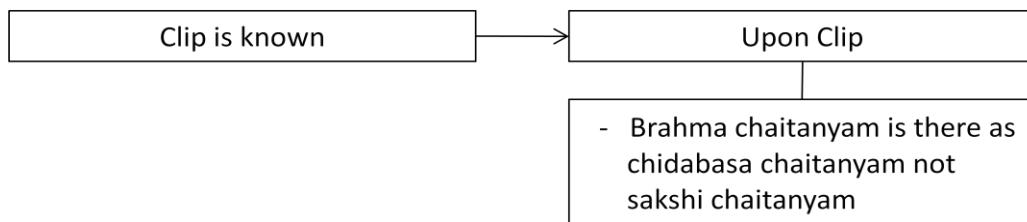
Pratyaksha / Anumana / Upamana / Arthapatti / Shabda



- Veda Purva
- Veda Anta

1st Line : Problem

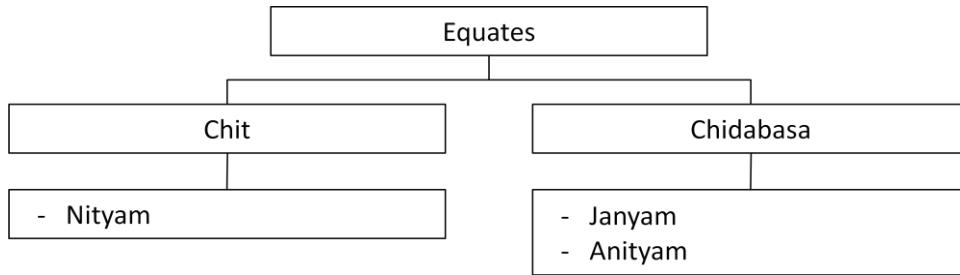
- That chaitanyam alone available in form of chidabasa which reveals every object – Phalam = Chidabasa producing knowledge. That chaitanyam appears as Vishaya Jnanam chaitanyam.
- What is chidabasa resting on?
- In every external object, which is object of knowledge – Prameyam – known.



- How chidabasa comes to clip?
- Samvit goes out – “clip – akar vritti” is carrier of chidabasa.
- Clip vritti goes out, pervades it, sakshi chaitanam is obtaining as chidabasa in every object when you perceive.

Suresh :

- Sakshi in form of chidabasa.



- Even though different, that chidabasa is chit and chit is subject matter of vedanta.

1 st Line	2 nd Line
Chidabasa	Chit

How you reconcile equation of Chit + Chidabasa?

Example :

- I am in photo – Means – my image in photo

↓

Identity has meaning of oneness (Aikayam) and similarity.

Visishta Advaitin :

- Looks Vishnu – with 4 hands.... Chidabasa similar to chit not exactly chit

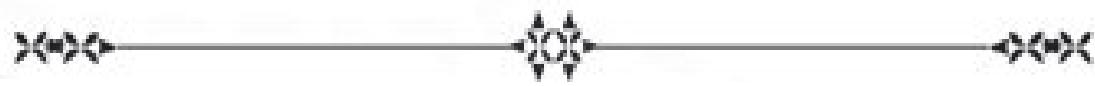
Verse 12 :

इति वार्तिककारेण चित्सादृशं विवक्षितम् ।
ब्रह्मचित्कलयोर्भेदः सहस्रां विश्रुतो यतः ॥१२॥

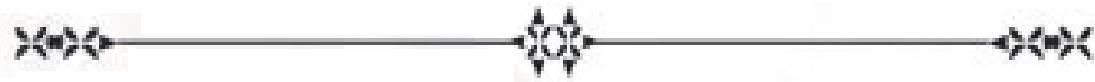
Here by 'Samvit' or consciousness what Suresvaracarya means is the resultant reflected consciousness, for the great Sankaracarya himself (Suresvara's guru) in his Upadesasahasri has made the distinction between Brahman-chaitanya and the 'Resultant' – Chaitanya amply clear.[Chapter 8 – Verse 12]

- Language of similarity – not of oneness.
- Like Bimba, Pratibimba.
- Only similarity between Chidabasa & Chit.
- Abasa = image.
- A Samanta = Basate iti Abasaha.
- Appearance or semblance is meaning of Abasa.
- Semblance of chit – not chit itself.

- Similarity with chit is intended by Vartikara... Suresh.
- How Vidya knows intention of suresh?
- Vidya quotes Shankara... chit – Chidabasa – Upadesa Sahasri – Chapter 18 – Verse 32 – 72.
- Mukham + Mukha Abasa.



LECTURE 237



LECTURE 237

Verse 12 :

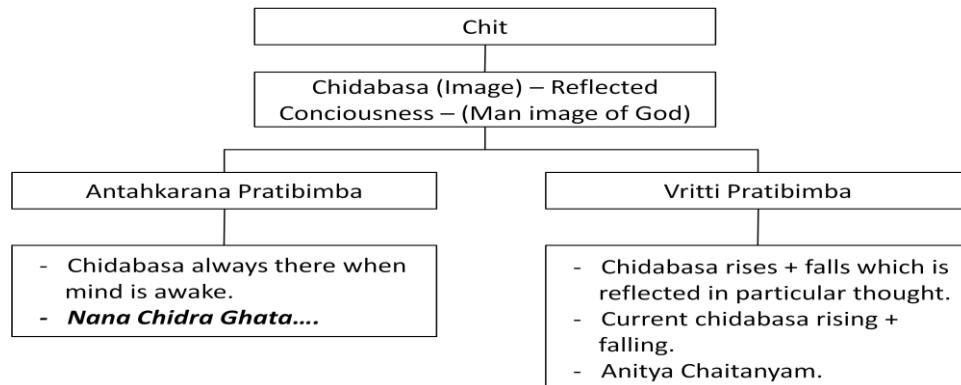
Verse 1 – 7	Verse 8 – 12
- Sakshi – Chidabasa functions different.	- Diversion – Answers 2 Purva Pakshi's

Chidabasa	Sakshi
<ul style="list-style-type: none"> - Illumines ghata form - Rises with thought and Resolves with thought. - Anitya Chaitanyam - Rises in Ghatakara Vritti – Chidabasa Rises + falls. 	<ul style="list-style-type: none"> - Knownness adjective / Attribute in pot is known by sakshi. - Sakshi illumines Ghatasya Jnanata.

- Ghatakara raises Vritti, first of form, pratibimbita chidabasa.... Reveals object.
- Note Vritti Pratibimbita chidabasa

Not Antahkarana Pratibimbita Chidabasa which is always there when mind is awake .

- Sakshi Chaitanyam – Chit – Original Consciousness - God



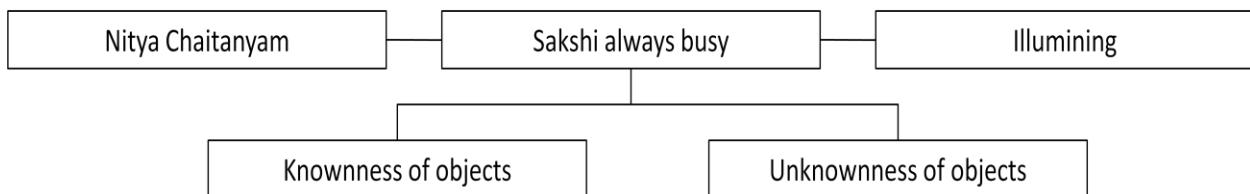
Dakshinamurthy stotram :

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
जानामीति तमेव आन्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

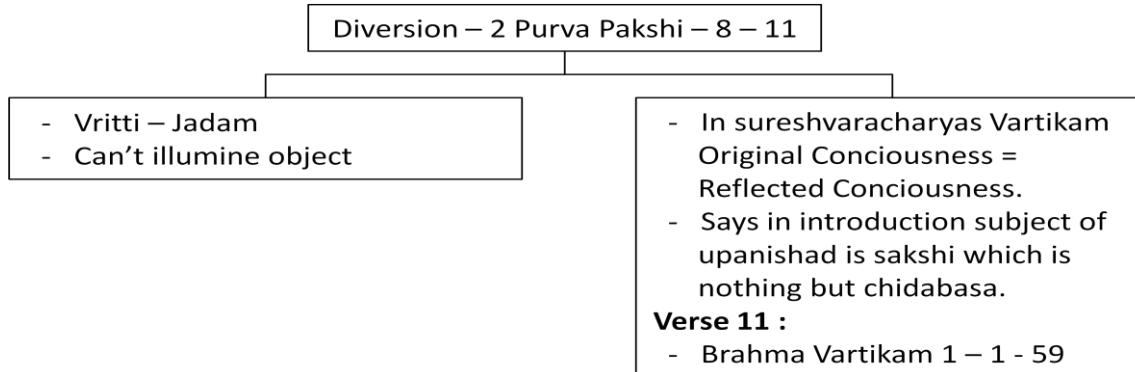
Naanaac-Chidra-Ghatto[a-U]dara-Sthta-Mahaa-Diipa-Prabhaa Bhaasvaram
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
Jaanaam-Ilti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, ... similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e. Atman), This Entire World Shines ... Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Sakshi chaitanyam previously illumining unknownness of pot and now illumining knownness.



- Sakshi + Chidabasa – both different in function and longevity (Verse 7).



- Equation figuratively not factually – not totally equal but because of similarity – not factually revealing total identity.

Original	Image / Photo
	<ul style="list-style-type: none"> - Not totally equal. - Similar - In group photo I am there. <p>Should say :</p> <ul style="list-style-type: none"> - My image is there – “similarity is there”

- Neither speaker nor listener confused figurative expression not total identity.

Verse 12 :

- When chit + chidabasa equated similarity intended.
- Upadesa Sahishri – Chapter 18 – Verse 32 to 62 – 30 Verses Shankara differentiates.
- Adhara + Abasa chaitanyam in tatva viveka 18th chapter.
- Naiskarma Siddhi – Based on that chapter.
- Here 8th chapter based on Upadesha Sahishri – 30 Verses.

- Shankara talks of real difference – Sureshvaracharya talks of seeming oneness.
- Diversion over.
- Continue from 7 – 13th Mantra.

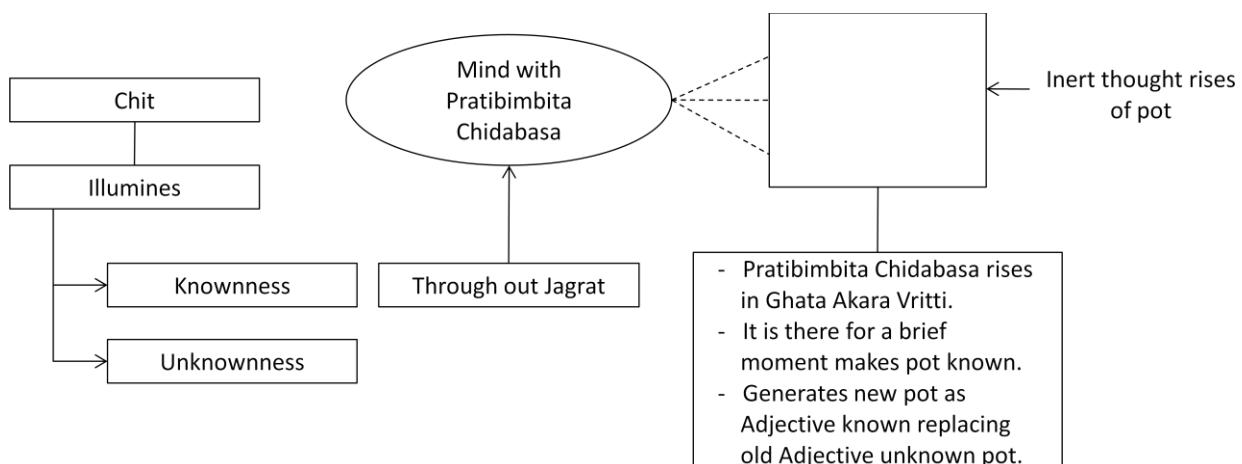
Verse 13 :

आभास उदितस्तस्माज्ञातत्वं जनयेद्घटे ।
तत्पुनर्ब्रह्मणाभास्यमज्ञातत्वबदेव हि ॥१३॥

Therefore the reflection of consciousness produced on the pot is the cause of its cognition ; and the knownness or knowledge of this cognition, exactly as its ignorance, is the work of the Brahman-chaitanya. [Chapter 8 – Verse 13]

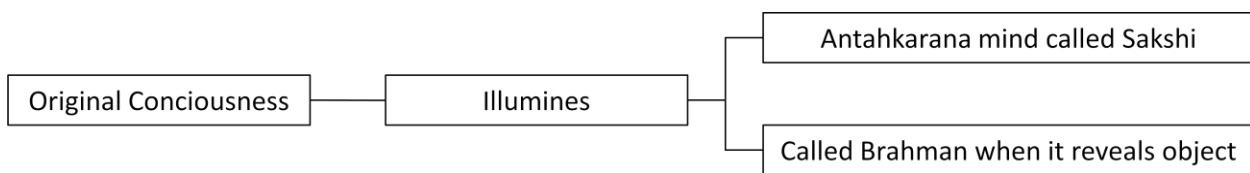
Consolidation of idea :

- Role of Chit + Chidabasa.
- Purva Pakshi – view not right.
- Our Approach right – 7th verse reinforced here.
- Chidabasa momentarily rises when particular thought rises (Udita chidabasa).
- Mind and chidabasa not rising now but through Jagrat it exists.
- When thought of object rises, Ghata Vritti comes.
- Thought becomes mirror.
- In Ghata Vritti – Chidabasa rises Udita Abasa.



- Ghata Jnanatatvam = Role of Chidabasa.
- Once Jnanatata comes to chidabasa who will reveal new Ghata.

- That Janita Jnatata is revealed by Sakshi inside and outside Original Consciousness is called Brahman.



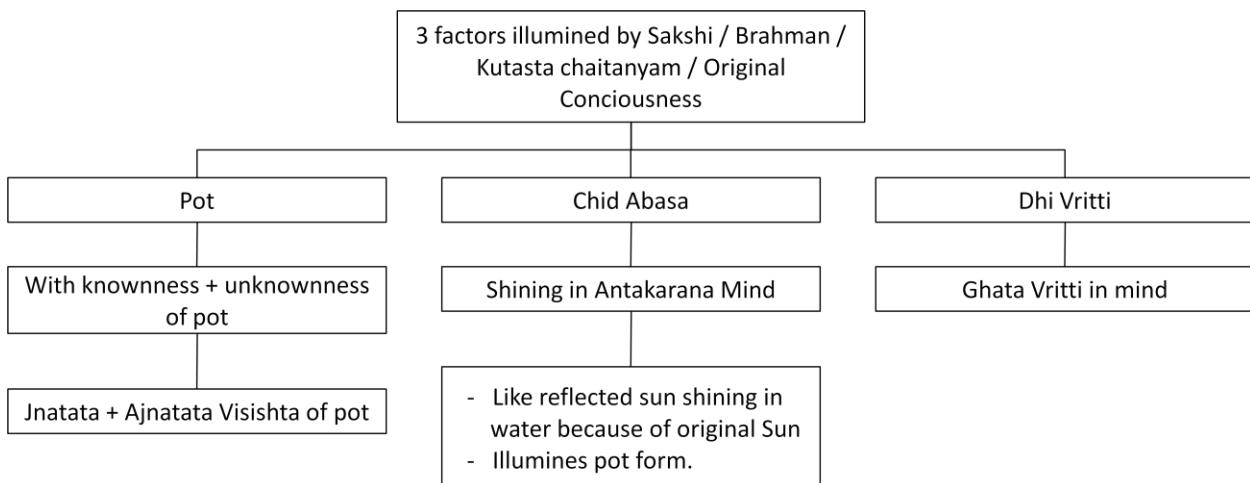
- Brahman has not newly arrived to illumine knowness.
- Even before knowness arrived, Brahman was functioning to illumine Unknownness of pot.
- Brahman was illuminating unknownness of pot and now continues to illumines knowness of pot.

Verse 14 :

धीवृत्त्याभासकुम्भानां समूहो भास्यते चिदा ।
कुम्भमात्रफलत्वात्स एक आभासतः स्फुरत् ॥१४॥

The Vrtti of intellect, the reflection of Cit on the pot, and the (object) pot – all three are made known by Brahman – caitanya ; whereas the (object) pot's existence (at a particular place) is known by the reflection of Cit on the pot, inasmuch as it is the 'resultant' consciousness. [Chapter 8 – Verse 14]

- Same said in different language.



- Sakshi has wider field of illumination. Chidabasa illuminates only Pot – object of illumination
- Pot alone object of illumination for chidabasa. Sakshi illuminates – 3 objects.
- Abasa illuminates – 1 object – Pot.
- Reflection of chit on Pot :**
 - Is pots existence at a particular place – Time.

- Phala chaitanya.
- Resultant Consciousness
- Vritti of intellect.
- Sakshi has bigger role. Illumines both knowness + unknownness of world.

Verse 15 :

चैतन्यं द्विगुणं कुम्भे ज्ञातवेन स्फुरत्यतः ।
अन्येऽनुव्यवसायाख्यमाहुरेतद्यथोदितम् ॥१५॥

So the knowledge of a pot involves a double consciousness, viz., Brahman – consciousness and Vrtti-cum-Cidabhasa-consciousness (covering the pot). Brahman-consciousness corresponds to the consciousness which accompanies what the Naiyayikas call 'knowledge of knowledge' (Anuvyavasaya), the knowledge which follows the cognition of objects (that I know my knowledge or existence of objects). [Chapter 8 – Verse 15]

- Unknown pot illumined by sakshi when chidabasa pervades it, unknown pot becomes known.
- In known pot, chidabasa is pervading knowness caused by chidabasa.
- **Question :** Is Sakshi pervading known pot or not?
- Sakshi is all the time there chidabasa does not displace sakshi.
- Original sunlight continues where patch of light exist on the wall.
- You don't notice because of reflected light which is brighter than sunlight.

In known pot :

- Chit + Chidabasa both are Vyapti.

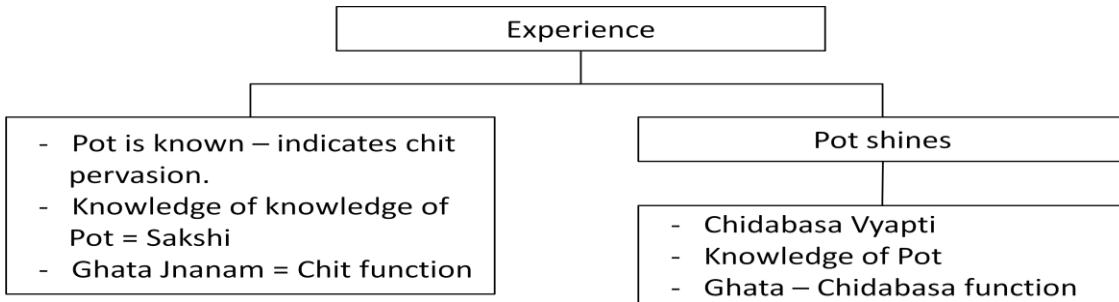
General law :

1) All known objects pervaded by 2 chaitanyams.

- When they become known, at the time of knowing Original Consciousness + Reflected Consciousness.
- Other objects pervaded by only Original Consciousness.

2) How intellect expresses 2 perversions?

- How do we experience this phenomenon?

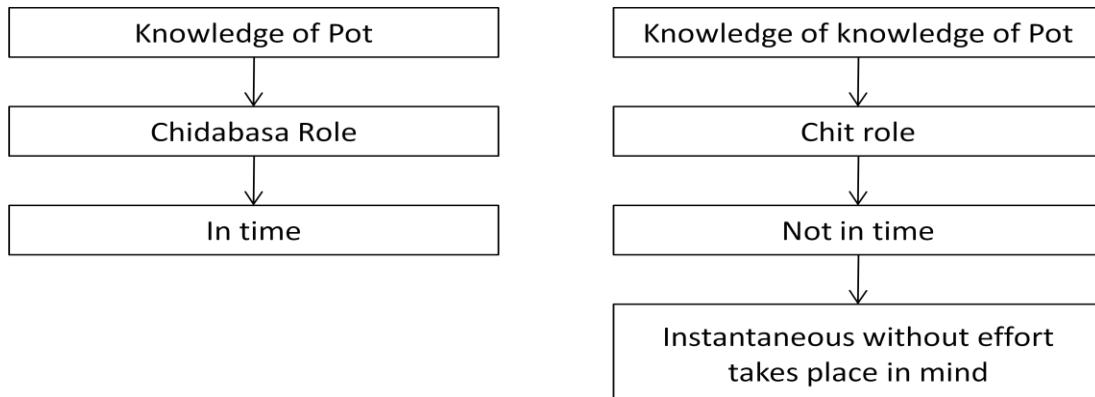


Tarqa :

- In intellect 2 processes.
 1. **Vyavasya** : I know Pot
 2. **Anu Vyavasya** : I know knowledge of Pot.
- I learn Panchadasi – knowledge – Chidabasa.
- I know I know Panchadasi – Meta Knowledge – Chit.
- Knowledge of Knowledge = Meta knowledge.

Advaitam Refutes Tarqa :

- If there is 2 – 3 – 4 – processes infinite regression.



- Pot is known, pot knowledge simultaneously known. Because of presence of sakshi.

In Class :

- Know Panchadasi.
- No need to sit separately again to know I know Panchadasi.
- Both Tarqi + vedantin accept difference.
- Does it require separate process or is it consequence of knowledge?

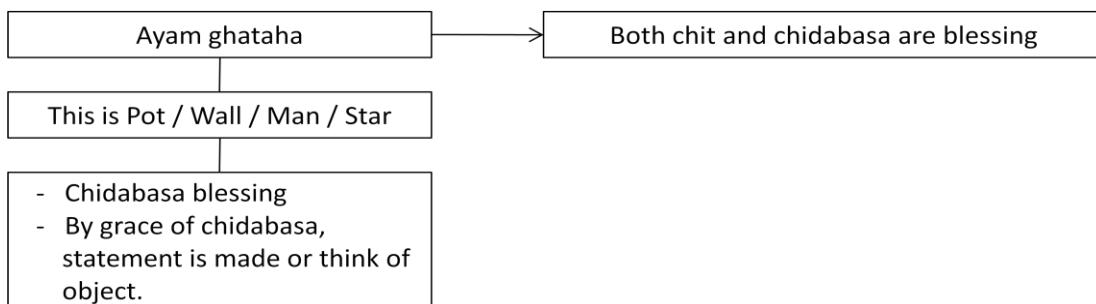
Verse 16 :

घटोऽयमित्यसावुक्तिराभासस्य प्रसादतः ।
विज्ञातो घट इत्युक्तिर्ब्रह्मानुग्रहतो भवेत् ॥१६॥

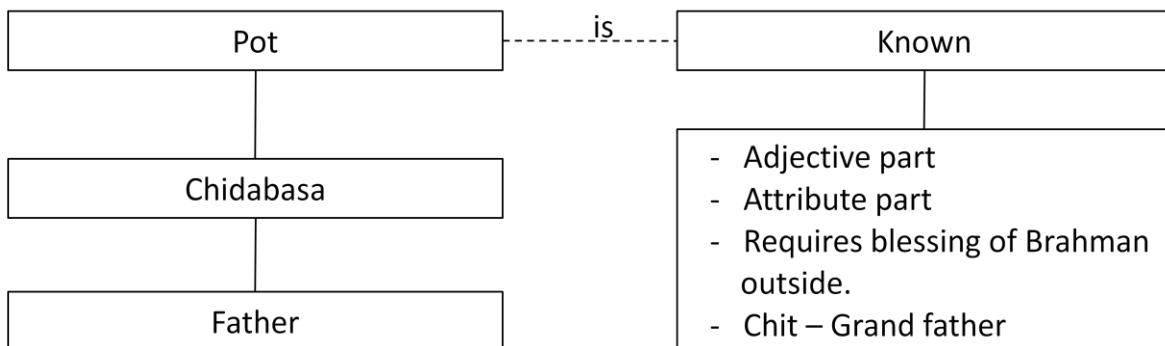
The cognition 'This is a pot' is due to Cidabhasa, but the knowledge 'I know the pot' is derived from Brahman-consciousness. [Chapter 8 – Verse 16]

Final Conclusion :

- Essence of chapter



- When do you recognise Sakshi Role?
- Vigyantataha Ghataha?



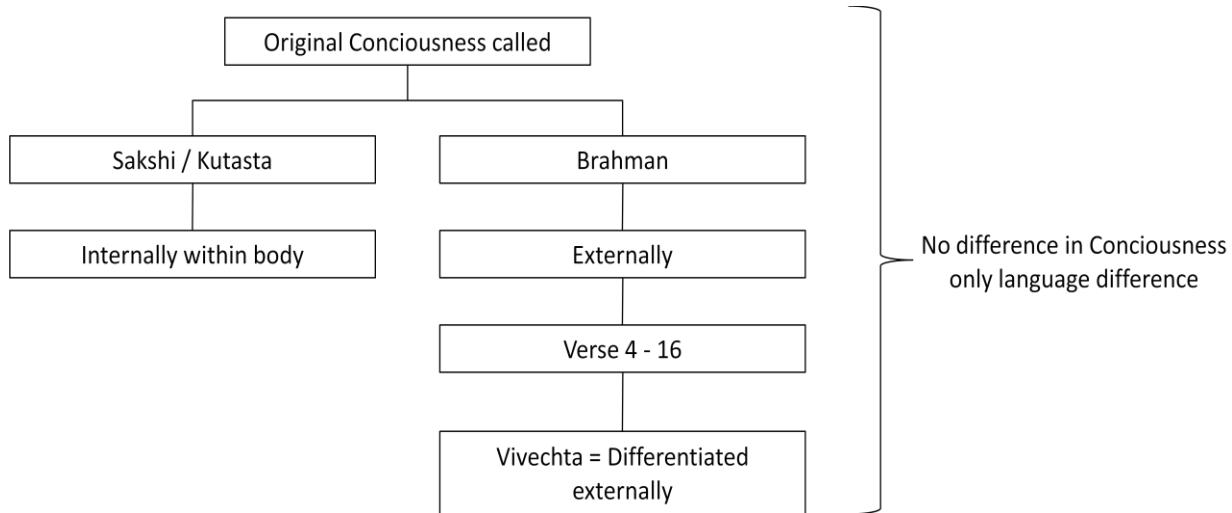
Verse 17 :

आभासब्रह्मणी देहाद्बहिर्यद्विवेचिते ।
तद्वाभासकूटस्थौ विविच्येतां वपुष्यपि ॥१७॥

Just as in objects outside the body, Cidabhasa has thus been differentiated from Brahman, so within the body too Cidabhasa is to be differentiated from the immutable Kutastha. [Chapter 8 – Verse 17]

New topic :

- Verse 4 – 16 – Sakshi – Chidabasa difference.
- W.r.t. Role, function, knowledge of external object.

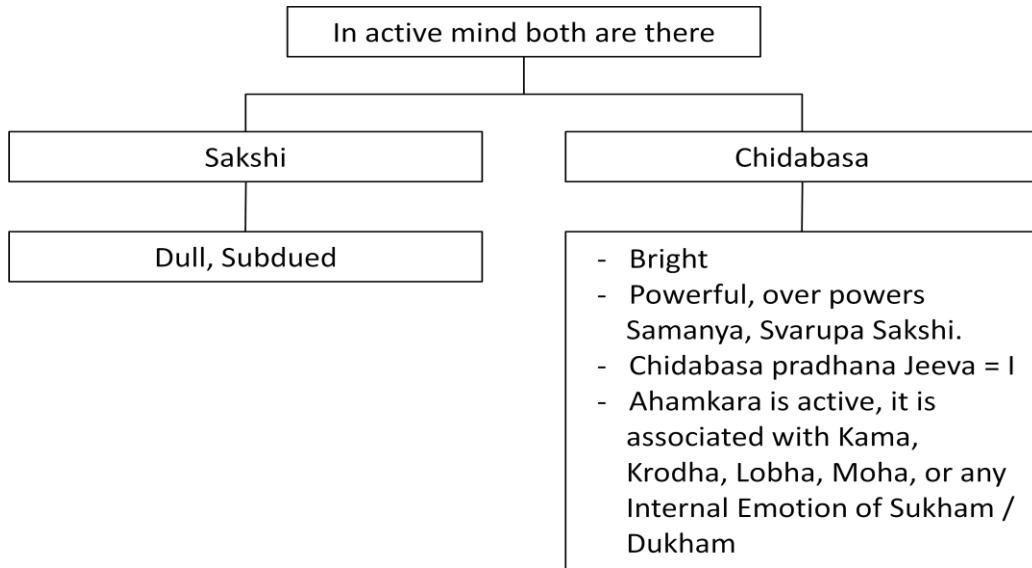


- Yad vat – Tat vat – in the same manner.
- Kutasa – Abasa – Sakshi.
- Original Consciousness – remains same, located allover.
- Abasa + Brahma – 1st line.
- Abasa + Kutasta – 2nd line.
- Mention in verse 3 also.
- When mind is active, thoughts available, chidabasa prominent.
- In active mind, prominence of chidabasa can be recognised.
- In between thought not active, or in Samadhi, Sushupti, thoughts not generated Chidabasa not prominent.
- Sakshi Pramanya Chaitanyam can be recognised said in verse 3.
- Now elaboration in verse 18.

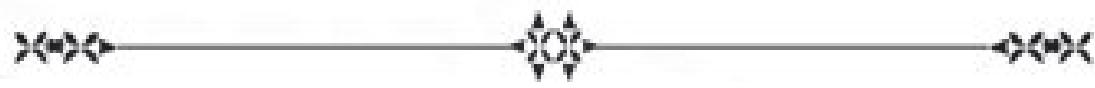
Verse 18 :

अहंवृत्तौ चिदाभासः कामक्रोधादिकासु च ।
संव्याप्य वर्तते तप्ते लोहे वह्निर्यथा तथा ॥१८॥

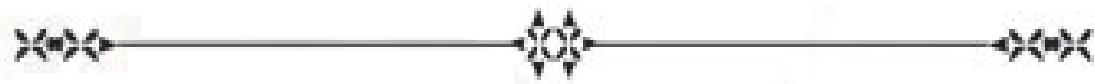
As fire pervades a red-hot piece of iron, so Cidabhasa pervades I – consciousness as well as lust, anger, and other emotions. [Chapter 8 – Verse 18]



- What is uniqueness of internal condition?
- They are not illuminating the external world.
- Pot thought.... When mind external
- Worry is internal condition at that time, chidabasa prominent, worry prominent.



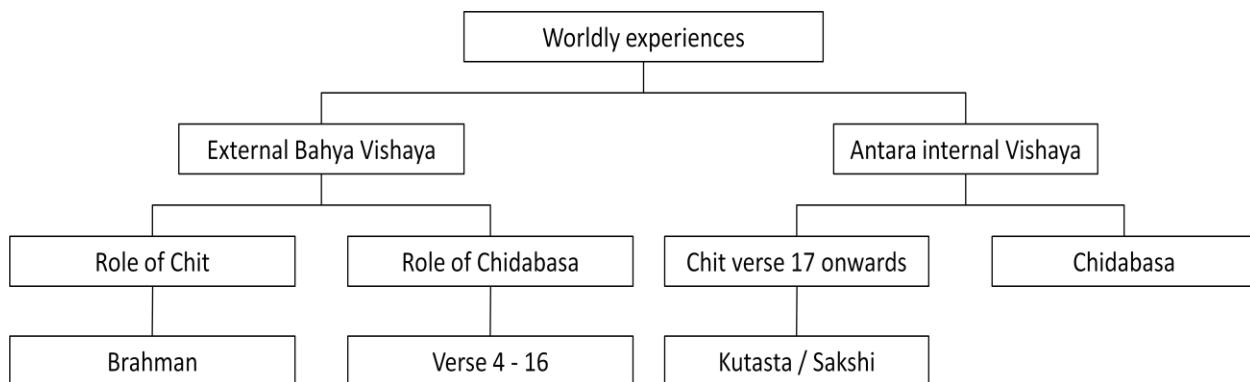
LECTURE 238



LECTURE 238

Verse 18 :

- Chit (Original Consciousness) – Chidabasa (Reflected Consciousness) – Viveka
- 2 Consciousness can't be physically separated. Whenever chidabasa is there chit is there inseparably – Chidabasa can't exist without chit.
- Chit being all pervasive can't be away from chidabasa.
- Can distinguish by function and Role with respect to our experiences.



- **Chit** : Knownness + Unknownness of pot illumined by chit.
- Ghata – by chidabasa.
- Ghata Jnanam + Ajnam – Dvayam role by Chit.
- **Outside** : Brahman – Chidabasa Viveka
- **Inside** : Kutasta / Sakshi Chidabasa Viveka.
- **Inner world** : World of emotions experienced when sense organs closed.
- Kama Krodha, Lobha, Chinta... all Vrittis experienced when sense organs closed.
- In meditation, worry experienced by Sakshi.

Internal Thought	External Thoughts
<ul style="list-style-type: none"> - Worry - Bright only to illumine itself, but not external object. - Dull introvert thoughts <p>Drishtanta :</p> <ul style="list-style-type: none"> - Like iron – piece in contact with fire reveals only itself not objects around. - Light from bee reveals only itself. - Kama, Krodha Vrittis, internal thoughts. - Can have internal thoughts when sense organs closed. - Illumines emotions within (Kama / Krodha). - Like clocks small light. - Aham thought / Vritti is part of mind. - Mind can reflect Consciousness used for illumining object. - Intellect produces vrittis – or emotions which sakshi illumines. - One is in ones own internal world Projected by mind and illumined by Sakshi. 	<ul style="list-style-type: none"> - Brighter - Capable of illumining external objects. - Extrovert thoughts - Like Fire : Reveals itself + objects around. - Tube light. - Ghata vritti is external thought, reveals itself and pot outside.

- Can't spread enough chidabasa to pervade swamis words.

Verse 19 :

स्वमात्रं भासयेत्पतं लोहं नान्यत्कदाचन । एवमाभाससहिता वृत्तयः स्वस्वभासिकाः ॥१९॥	Even as a red-hot piece of iron manifests itself only and not other objects, similarly the modifications of the intellect (Vrittis), aided by Cidabhasa, manifest themselves only i.e., the things which they cover and not others. [Chapter 8 – Verse 19]
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Darshtanta :

- Heated iron ball.
- Reveals only itself.
- Can't reveal any other object.
- In dark night, see glow worm, reveals itself, can't read book.
- Introvert Vritti, Kama, Krodha, Lobha, endowed with Chidabasa – less bright Chidabasa, bright enough to illumine...
- Kama Vritti – For Kama emotion.

- Krodha Vritti – for Krodha emotion.
- Reveals itself only – not external world.
- Vrittaya (Strilingaha) Abasa Sahitaha thought with Chidabasa reveal emotion.
- Not Nana Chitra Ghata – not applicable for Kama Krodha Vritti.
- That Sloka for Ghata Vritti alone.
- Basikaha – illuminator, revealers.

Verse 20 :

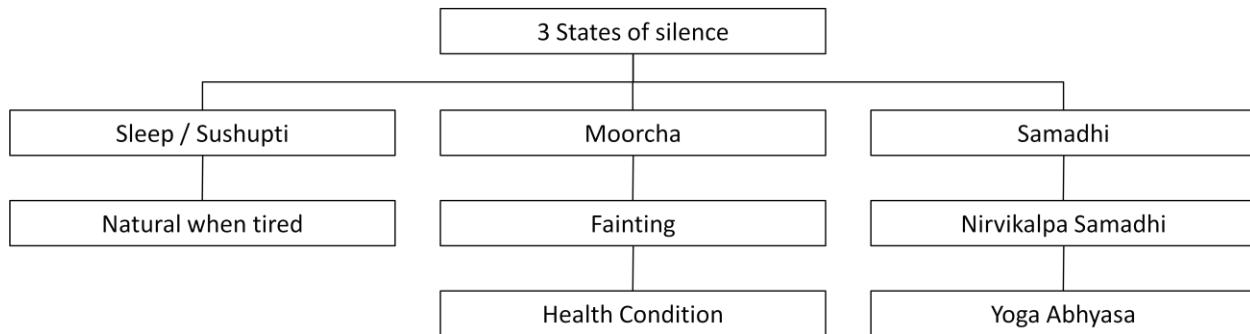
क्रमाद्विच्छिद्य विच्छिद्य जायन्ते वृत्तयोऽखिलाः ।
सर्वा अपि विलीयन्ते सुप्तिमूर्च्छासमाधिषु ॥२०॥

Even as a red-hot piece of iron manifests itself only and not other objects, similarly the modifications of the intellect (Vrittis), aided by Cidabhasa, manifest themselves only i.e., the things which they cover and not others.
[Chapter 8 – Verse 19]

- Vrittis are subject to rise + fall.
- Kama – Krodha sequentially come & go, not simultaneous emotions...
- Arrival, departure determined by rise of vritti.
- Kama vritti rises, chidabasa formed, I know, I feel the emotion.
- Next Krodha Vritti comes...
- There is a short gap in between rise, fall, don't practically experience.
- This is illumined by chit – which is continuous...
- Specific / particular chidabasa in thought not continuous.
- In thought, chidabasa coming and falling like wave rising + falling.
- Mind chidabasa for external object Vrittis – continuous during Jagrat (General Chidabasa).
- Gradually in orderly manner, like march past of policeman with intermediary blankness.
- Introvert vrittis – Rise in mind.
- Play of emotions – think of one.. Smile, think of another daughter – face swollen... Akhilaya Vrittaya Jayante Vichidya Vichidya.
- Observe gap between 2 emotions.

Example :

- Sit in Marina Beech and hear the noise of waves hitting the shore and the silence.
- Between 2 emotions there is a gap.
- Vritti absent, Vritti Pratibimbita Chidabasa absent.
- Mind is passive.
- Mind resolved as it were... experienced as silence.
- Silence always revealed by sakshi – which is “Shanti Svarupa”.



- In all 3, silence of mind. Not different but same.
- Like silence between 2 peoples silence same, voice Male / Female / Difference.
- Male silence / female silence same.
- Male sleep / Female sleep same.
- In all 3, Mind is in silence.
- Vritti + Chidabasa resolved. Neither there is experience of world or internal world of emotions and thoughts / or dream.

Verse 21 :

संघयोऽखिलवृत्तीनामभावाश्चावभासिताः ।
निर्विकारेण येनासौ कृटस्थ इति चोच्यते ॥२१॥

That consciousness which witnesses the interval between the disappearance and the rise of successive Vrittis and the period when they do not exist, and which is itself unmodifiable and immutable, is called Kutastha. [Chapter 8 – Verse 21]

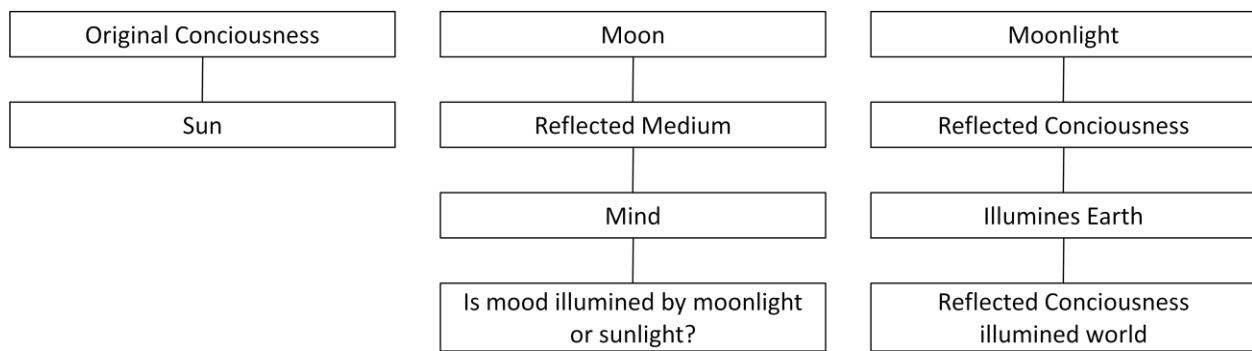
- Sandhi = Gap between 2 introvert emotion Vrittis, temporary silence revealed by Sakshi, during day to day experience, observe silence.
- In special meditation, chant nama.

- With Nama remove worldly thoughts. Repeat Nama, give gap between 2 Namas come to silence. This silence is not nothingness but is pervaded by sakshi which illumines silence.
- Create artificial silence by Nama Japa or observe natural silence which can come.
- Gap between thoughts and total absence of thoughts in 3 states observed by sakshi.
- Sushupti – Vritti Abava Avasta.

Moorcha – Vritti Abava Avasta

Samadhi – Vritti Abava Avasta

- We need not go to 3 Avastas to know Sakshi. With Avasta Traya Viveka gain knowledge – No need to go to Samadhi Avastha, not Chatushaya Avasta not required, Abava available in daily emotional gaps.
- Abava is illumined Avabasita by Original Consciousness.
- Chapter 8 – Verse 21 very important verse.
- How it illumines – by pervading silence, pervaded by changeless Nirvikara chaitanyam.
- Unlike chidabasa which is subject to fluctuation and change, sakshi not subject to change.
- Is Reflected Medium – mind illumined by Reflected Consciousness or Original Consciousness?



- Moon inert by Nature, Reflects sunlight called moonlight.
- If moon has its own light, sun not required.
- Moon illumined by only Sunlight
- Mind illumined by only Sakshi not chidabasa.

- Can't say Reflected Medium illuminated by Reflected Consciousness. It appears so
 - Mind = Reflected Medium, has Chidabasa
 - World = Earth
- Mind illuminates external world. Can't say chidabasa is illumining mind.
- Chidabasa can never illuminate mind
- Chidabasa illuminates world like moon illuminates earth.
- Moon light can't illuminate moon.
- Original Kutasta, Sakshi chaitanyam illuminates silent mind. Makes mind the moonlight.
- Sakshi is changeless illuminator of silent – inactive mind.
- Now mind chattering, active noisy.
- Original Consciousness, changeless Consciousness illuminates changing mind + silent mind in sushupti and is named Kutasta.
- Outside Name – Brahman
- Inside Name – Kutasta.
- Like Kutasta – Anvil changeless used by Blacksmith.
- What is uniqueness of anvil?

Hammer	Iron piece	Anvil	Blacksmith
<ul style="list-style-type: none"> - Moves up and down - World, Hammers Jivas mind 	<ul style="list-style-type: none"> - Changing - Shaped - Mind - Getting out of shape 	<ul style="list-style-type: none"> - If it goes up and down no change possible. - Changeless 	<ul style="list-style-type: none"> - Karma Phala Data behind world.

- Guna Gunesu vartante
- Indriya Indriyartheshu vartante

Indriyam	Indriyartheshu	Chaitanyam
<ul style="list-style-type: none"> - Iron piece - Like Mind - Sense organs 	<ul style="list-style-type: none"> - World - Hammers 	<ul style="list-style-type: none"> - Anvil - No change - Nirvikaravat - Kutastavat - Remains changeless

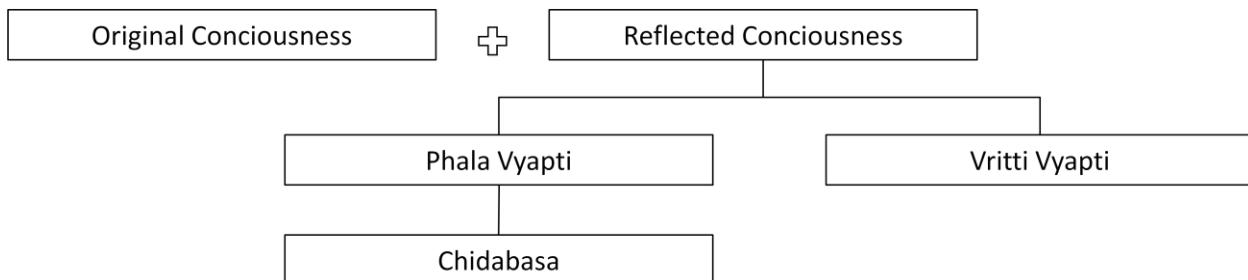
Verse 22 : Important Verse

घटे द्विगुणचैतन्यं यथा बाह्ये तथाऽन्तरे ।
वृत्तिष्वपि ततस्तत्र वैश्यां संधितोऽधिकम् ॥२२॥

As in the (cognition of an) external pot, there is the play of two forms of consciousness – the reflection of Consciousness which reveals the pot and secondly the Eternal Consciousness which reveals that the pot is known.
[Chapter 8 – Verse 22]

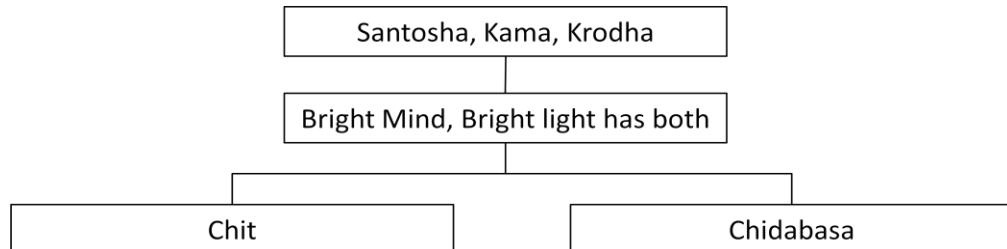
Bimba Surya Prakasha	Pratibimba Surya Prakasha
- Original subdued, dull light	- Mirror, reflecting patch of sunlight
- All over pervading	- Brighter than original

- In the patch of light – 2 lights are there original + Bright light.
- In between only diffused light when seeing pot, external knowledge takes place – subdued.
- Clip knowledge - Focused, Bright
 - Double Consciousness.



- Chit + Chidabasa in the world of objects.

Internally :



- During emotions mind appears brighter worry only exists and whole world dissolved – in silent mind, reinforced Chaitanyam is not there. Looks as though Darkness, Blankness but in presence of Sakshi.

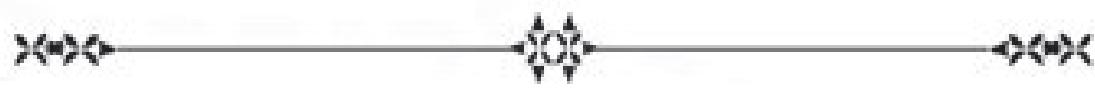
Ghata :

- At time of pot knowledge, there is 2 fold Chaitanyam (Guna – Multifold) Chit + Chidabasa.

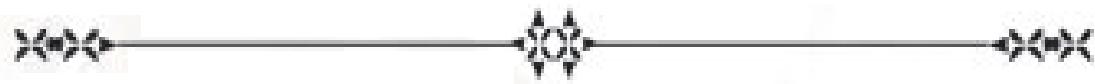
World of Pot	Other parts of world
<ul style="list-style-type: none"> - Existent for me - World only that 	<ul style="list-style-type: none"> - As good as nonexistent.

- Similarly, within you, introvert thoughts.
- Kama – Krodha, Viguna Chaitanyam – 2 fold Asti – Chit + Chidabasa.
- Reflected Consciousness + Original Consciousness
- Visishta Chaitanyam + Upahita Chaitanya
- Mind shines with extra brightness.

Both are there



LECTURE 239



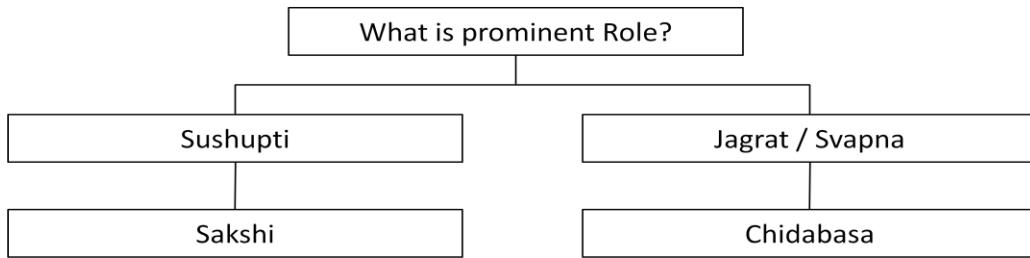
LECTURE 239

Verse 22 :

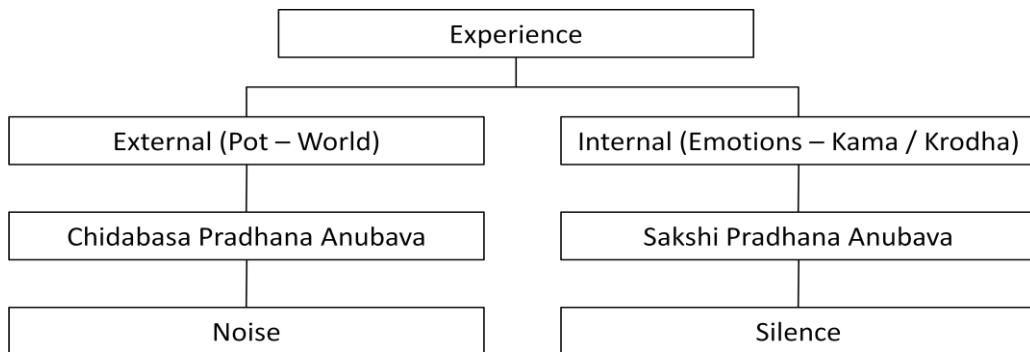
- Differentiate function of chit and Chidabasa – to know nature of both.

Chidabasa Prominent :

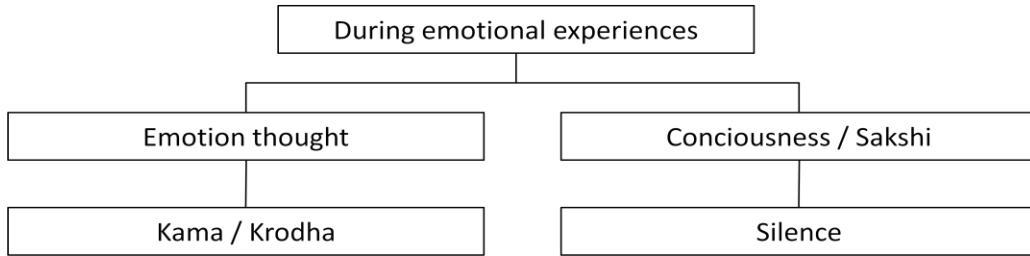
- When we have internal emotions – Mind active, thoughts present upon mind, thought and Chidabasa present.
- Reflection brighter than general pervading Consciousness.
- During emotions, brighter Chidabasa is also there.
- Chit in background as thought nonexistent. We can call it experience of Chidabasa.
- When there is silence between 2 thoughts, intermediary silence experienced in between or silence in Sushupti, Samadhi, Moorcha, thoughts are resolved.
- Therefore experience = silence.
- Mind inactive, passions resolved, Unmanifest activity of mind = Chidabasa
- During silence mind Unmanifest / passive Chidabasa – Unmanifest.
- Unmanifest as good as absent. Don't experience Unmanifest.
- If experienced, manifest.
- During silence, Chidabasa is technically there, as good as absent.
- During emotions, Sakshi is as good as absent.
- In silence, Chidabasa is as good as absent.
- Absence of Chidabasa reinforced by another reason also.
- When Chidabasa active, we experience sense of division + location.
- When mind not active but passive, no sense of division and location.
- Chidabasa absent – proved by absence of division + location.
- In silence (in Jagrat), Samadhi, Moorcha, Sushupti, Chidabasa is as good as not there, absent.
- Experience of silence during those states (is inferred), must be because of Sakshis role.



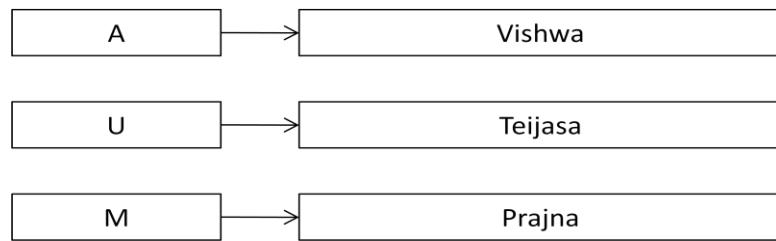
- Is Sakshi experiencing silence?
- If I experience, division – location will come, Chidabasa awake.
- Experience of silence = Experience of Sakshi = identical.
- When Chidabasa active, we wake up from Sushupti. Then we infer deep sleep state.
- Potential division is present in Sushupti. That division also we talk in Jagrat + Svapna.
- Therefore, Vidyaranya concludes = Sakshi experienced can be discerned in form of silence experience during Jagrat, Samadhi, thoughtless state in Sushupti.
- Chidabasa experience discerned during Kama / Krodha.. Emotional experiences.



- Chidabasa + Sakshi throughout our life. In death only Sakshi experience. Don't work for Samadhi state understand 3 states.
- Sakshi pradhana state in sushupti is as good as Kevala Sakshi Anubava.
- Chidabasa as Good as absent.
- During experience of pot outside.
- Thought pervades Pot – Chidabasa pervades pot
- Vritti Vyapti of mind – Phala Vyapti



- Extra brightness in conscious experiences.
- Kama, Krodha, Sukha, Anubava in all specific experiences – clear extra brightness, extra shine, extra clarity is there.
- Additional Brightness in comparison to silence we experience during 4 conditions between thoughts, Sushupti, Samadhi, fainting.
- Consciousness is not bright enough, because Chidabasa is not there – during all this time.
- No sense of division, location.
- What is proof of absence of Chidabasa?
- We have experience silence of Chit / Sakshi.
- Is Sakshi experiencing silence?
- If so, Division, Location, Time, Space will come.
- Don't ask question – is Sakshi experiencing silence.
- Turiyam = Amatraha = Chaturtaha



- I = Amatra = Experience of silence

Experience of Sakshi

- **Example :**

When you vacate all objects from Room – we say everything empty, but Akasha can't be vacated.

- We take Akasha for granted. Nothing = Akasha.

- When mind is empty – silent, emptiness, silence is not nothingness = Sakshi.

- Nothingness outside = Akasha

Nothingness inside = Emptiness of mind = Silence of mind = Sakshi.

Presence of Sakshi.

- Silence Anubava = Sakshi Anubava

Chit Anubava

Atma Anubava

- Others head is empty – buddhi empty – don't agree!

- Nobody lacks Sushupti Anubava... everybody has Advaita Anubava...

- What are we lacking?

Understanding.....

- What understanding is required in real?

Sakshi is my real nature.

Chidabasa is my incidental Nature. To learn this we require Shastra Pramanam. Experience we already have.

- I am chit – Chidabasa is incidental.

- **Our Problem :** Chit – Incidental

Chidabasa - Real

- In Panchadasi class we are Chit.

- Change the importance. That alone is Vedanta.

- Clarity in thought, emotion is Anubava.

Verse 23 :

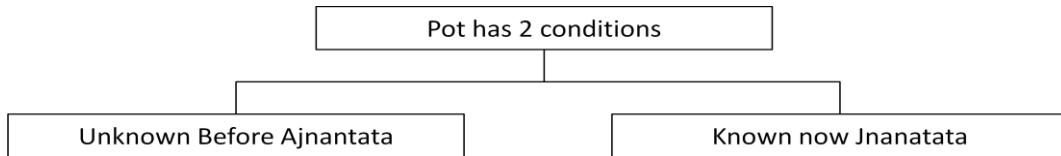
ज्ञातताज्ञातते न स्तो घटवद्वृत्तिषु क्वचित् ।
स्वस्य स्वेनाग्नीतत्वात्ताभिश्चाज्ञाननाशनात् ॥२३॥

Unlike a pot, the intellect is neither an object of cognition nor of non-cognition. For it cannot grasp itself – no object can do so – so it cannot be cognized ; since, again, it removes ignorance settled on objects it cannot be said to be non-cognized (for if you know what is produced you know what produced it as well).
[Chapter 8 – Verse 23]

- If not satisfied with Sushupti experience of Sakshi, go to Samadhi and have Samadhi Anubhava.

- Sakshi – Chidabasa differentiated.

- **Academic – incidental topic :**



- Pot revealed by Chidabasa.
- Knownness – Unknownness revealed by chit / Sakshi / Kutasta.
- Unknown – As long as I have not experienced.
- Known – When I look at pot.
- Thought + Chidabasa goes out, then known.
- W.r.t. emotions – which are thought, internal objects of experiences, 2 conditions of known, unknown not possible.
- When Emotions rise, Chidabasa pervades instantaneously and make it known.
- Born as known, no unknown condition for emotions.
- Externally, event in time, first unknown condition, then Chidabasa pervades and known, effort involved.
- Anger Rises – known – not in time Kailash – go there – Known – In time.
- Chidabasa always in mind during waking state – for emotions, Phala Vyapti and Chidabasa Vyapti.
- Therefore Jnanatata will be there.
- Emotions – self known, effulgent, evident because of permanent chidabasa Vyapti – can't say known in particular time.
- Known only if previously unknown & then it is a process of knowledge / Jnanatata.
- Emotions don't have Ajnatata. Jnantata only if it removes Ajnanatata – Always evident.

Example :

- Night and day on earth.
- In Sun – No night....

- Day only in relation to night.
- Can't talk of unknownness of Kama / Krodha Vritti.
- Emotion / Mind / Atma – ever evident.
- What is reason?
- Pot becomes known when pot vritti pervades thought along with Reflected Consciousness.
- What are emotions?

Thought Vrittis.

- Vritti can't be pervaded by another Vritti – Pervader + Pervaded should be different.
- Emotional thoughts not pervaded by same or another Vritti / thought.

1) Negation of Knownness of emotional Vrittis

- Svasya Svena Agnitatvat Jnata Nasti.
- No knownness for emotions.

2) Can't say : Unknownness for emotions

- Vrittis never unknown, because Vrittis make all things known.
- Lamp illuminates other objects, itself luminous.
- Self evident thought never unknown.
- With help of Vrittis – we are destroying ignorance of all objects + illuminating all objects.
- Vritti never unknown, illumination their nature – Ajnatata Nasti.

Aside Note :

- External objects have unknownness + knownness.
- Internal objects always self evident don't have knownness, unknownness.
- Physical conditions – Pain – known as they arise, No separate illumination required.
- W.r.t. body mind complex every object is evident.

Verse 24 :

द्विगुणीकृतचेतन्ये जन्मनाशानुभूतिः ।
अकूटस्थं तदन्यतु कूटस्थमविकारतः ॥२४॥

Since Cidabhasa is a double consciousness we see it manifested and unmanifested, therefore, it cannot be called immutable, Kutastha, whereas the other is Kutastha, for it undergoes no such change. [Chapter 8 – Verse 24]

a) Specific experiences w.r.t external objects or internal objects is Chidabasa Pradhana.

Silence experience in 4 conditions is chit Pradhana.

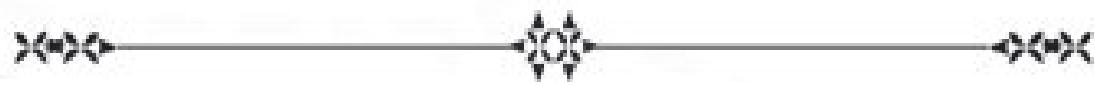
a) In all specific experiences, there is sense of division, location and also brightness because of 2 fold Consciousness – Visesha Chaitanyam and Silent – Chit Pradhana – dull, one Consciousness, no sense of division, location, brightness – only diffused – Samanya Chaitanyam.

What is Kutasta – Sakshi? Visesha or Samanya?

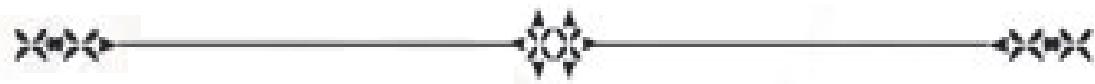
- **Kutasta** : Nirvikara, changeless.
- All Visesha chaitanyam – changing Rise + fall... Ahamkara, Chidabasa.
- Silence – Nirvikara – always there called Kutastam.
- Silence = Kutasta Anubava = Sakshi.
- Mystic experiences come + go... only extra ordinary vrittis....
- In all specific, particular experiences, Visesha Jnanam, external pot or internal emotions – endowed with 2 fold consciousnesses.



- Silence = entire content of creation.
- *Tatu tvam Asi* – Svataketu... Rise + fall = Janma + Nasha.
- Don't work for Atma Anubava. Pratibodha Veditam Matam, Atma Anubava in + thru all particular experiences, Non kutasta Anubava.

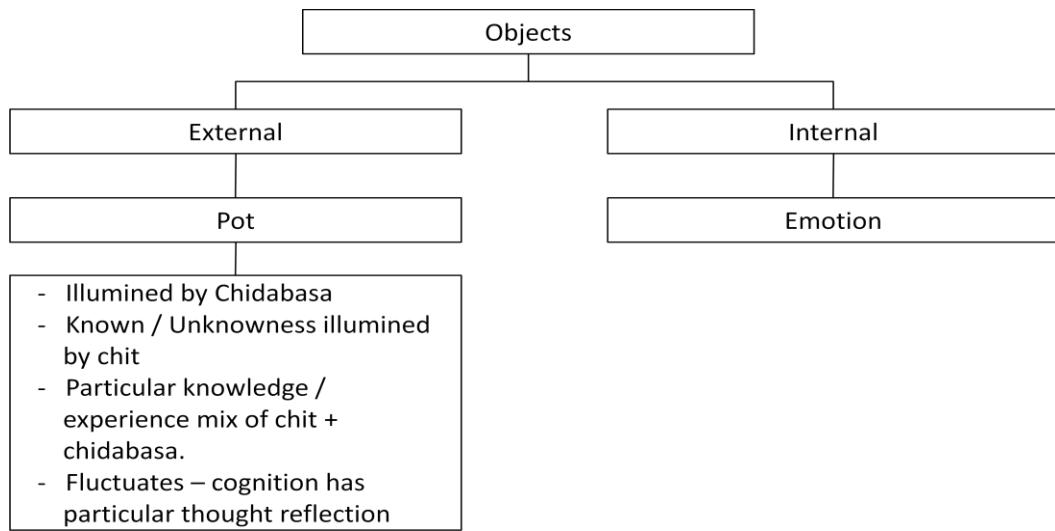


LECTURE 240

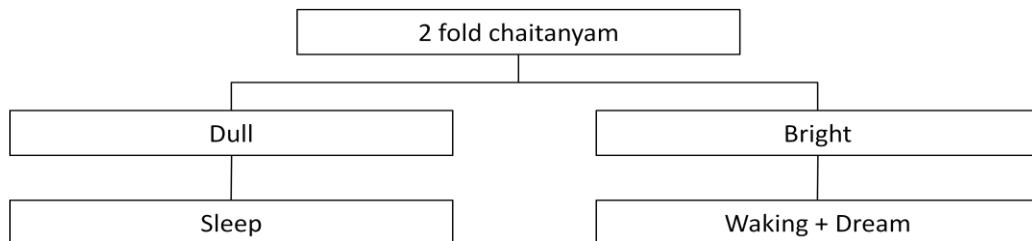


LECTURE 240

Introduction :



- When thoughts change, chidabasa change.



- Chidabasa brighter than chit. Therefore experience Brightness.
- When mind resolved, chidabasa resolved.
- There Diviguni Kruta Chaitanya not there chinmatram alone is there.
- That experience is Samanya chaitanyam Anubava, Kutasta Anubava, Sakshi Anubava.

Verse 24 :

- In context of Specific experiences – 2 fold Consciousness, We have experience of arrival + departure of those experiences, fluctuating, Savikara experiences.
- Akutastam = Chidabasa Chaitanya
= Based on Non- Kutasta Chaitanyam

Specific Experiences	Silent Experience
<ul style="list-style-type: none"> - Chidabasa experienced - Overshadows sakshi - Function comes because of chidabasa function. - If you experience fluctuations means, thoughts, chidabasa have come 	<ul style="list-style-type: none"> - When specific experiences subside in deep sleep, we experience non-fluctuating Consciousness. - Non-fluctuation generated, unlocated Consciousness alone is there. - Anyatu Chaitanya - Dull, subdued Consciousness = Sakshi - Kutastam because Avikarataha, without fluctuation.

Verse 25 :

अन्तःकरणतद्वित्तिसाक्षीत्यादावनेकधा ।
कूटस्थ एव सर्वत्र पूर्वाचार्योर्विनिश्चितः ॥२५॥

The earlier teachers have made it clear that Kutastha is the witness in passages like (It is) the witness of the intellect (Antahkarana) and its operations (Vrttis'). [Chapter 8 – Verse 25]

Pramanam for this Discussion :

- **Kalidasa :**
 - Greatest Sanskrit scholar.
 - Mangala Slokam – Aparitosha...
 - Says – “Until some scholars have read and say well done I don’t consider it is Authentic”.
- Intellect does not have confidence my Chetaha Apratyaya....

Vidya :

- What I say – said in vedas.

Shankara :

- Vakya Vritti – Chit – Chidabasa Viveka.
- Sakshi of Antah Karana Vritti = Chit, verse 11 of 50

Chit	Chidabasa
<ul style="list-style-type: none"> - Illumines Antakarana + Vrittis (Mind + thoughts) 	<ul style="list-style-type: none"> - Does not illumine mind - Chidabasa illuminates objects

General Rule :

- Reflection does not reflect reflecting medium (RM).

- Original illumines Reflecting medium. Reflecting Medium illumines everything else other than original and Reflected Medium.
- Upadesha Sahashri - Chapter 18 – Verse 32 – 62 Chidabasa Analyses.

Verse 26 :

आत्माभासाश्रयाश्वैवं मुखाभासाश्रया यथा ।
गम्यन्ते शास्त्रयुक्तिभ्यामित्याभासश्च वर्णितः । २६ ॥

They have also declared that Kutastha, Cidabhasa and the mind are related in the same way as the face, its reflection and the Mirror. This relationship is proved through scriptures and reasoning. Thus Cidabhasa also has been described. [Chapter 8 – Verse 26]

Upadesa Sahashri :

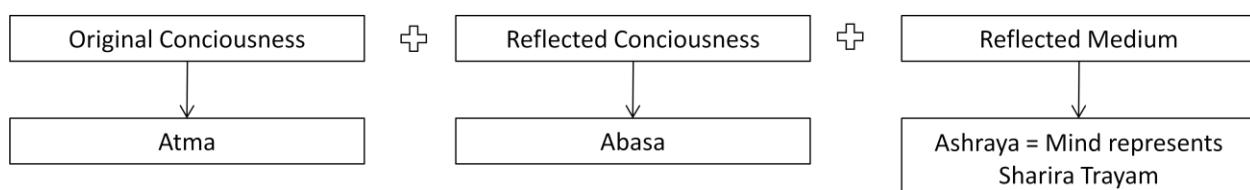
आत्माभासाश्रयाश्वैवं मुखाभासाश्रया यथा ।
गम्यन्ते शास्त्रयुक्तिभ्यामाभासासन्तमेव च ॥ ४३ ॥

The Self, its reflection and the intellect are comparable to the face, its reflection and the mirror. The unreality of the reflection is known from the scriptures and reasoning. [Chapter 18 – Verse 43]

आदर्शस्तु यदाभासो मुखाकारः स एव सः ।
यथैवं प्रत्यादर्शो यदाभासस्तदा हहम् ॥ १०९ ॥

Just as the reflection of a face which makes a mirror appear like it is the face itself, so, the reflection of the Self in the mirror of the ego making it appear like the Self (is the Self). So the meaning of the sentence, 'I am Brahman' is reasonable. [Chapter 18 – Verse 109]

- Atma Abasa – Shastra Yuktabyam
- Atma – Abhasa Asreyam
- Often quoted verse.
- Original Consciousness / Reflected Medium / Reflected Consciousness – Original Face (OF), Reflecting Medium – Mirror (RM), Reflected Face (RF).
- Many Similarities – Mirror – Ashraya reflection.
- Every Jiva mix of 3 factors.



- Chit – Chidabasa Viveka over in Verse 26.

Doubt : Important Analyses :

Verse 24 :

- In Sushupti, silence between thoughts, Moorcha, Samadhi what is there? Mind, thoughts, Chidabasa resolved.

Answer :

- Chidabasa Rahita Sakshi Kutasta Chaitanyam is there.
- All experience Kutasta Sakshi.
- Sakshi in Sushupti.

Question :

a) Tattwa Bodha :

- In sushupti – what is there?
Pragya.
- Jagrat – Vishwa Anubava
- Svapna – Teijasa Anubava
- Sushupti – Pragya Anubava
- **Sakshi :**
Different from Vishwa / Teijasa / Pragya.

b) Mandukya :

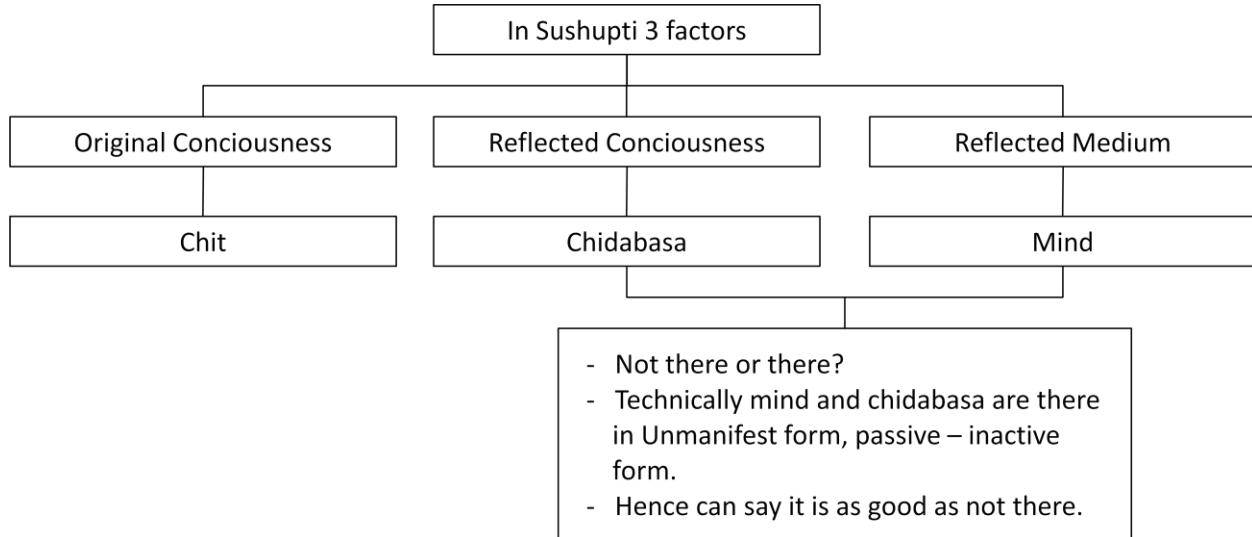
- Sakshi = Nantap Pragyam.

Question :

- How vidya says it is Sakshi Anubava?
- Are we experiencing Pragya or Turiyam?

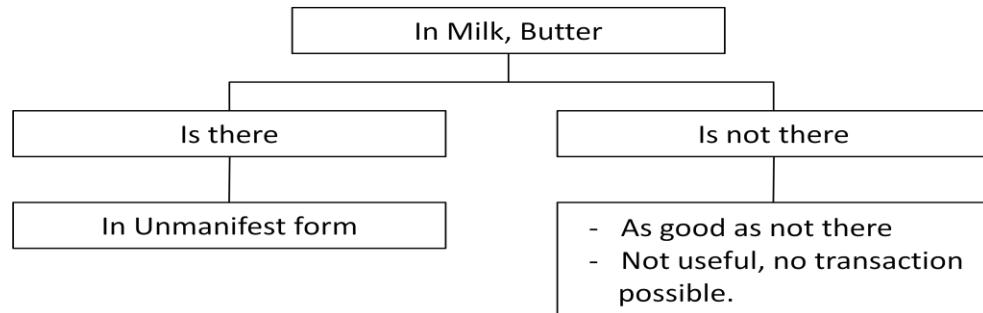
Answer :

- Either way is ok.
- Pragya = I – obtaining in Sushupti.

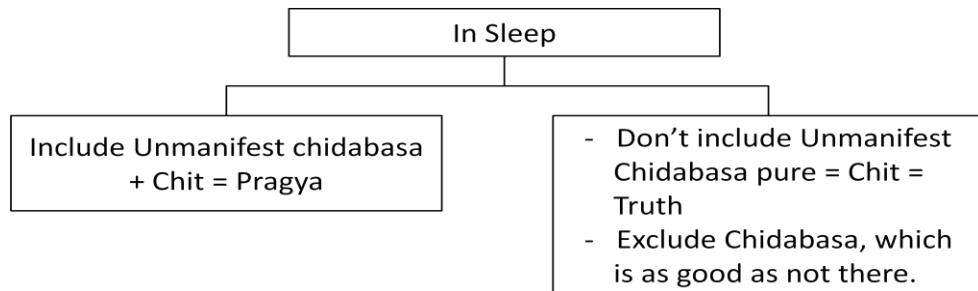


- Whatever is potentially there is as good as not there.

Example :



- Extractable later.
- **Practically say :**
I don't have butter.
- In seed – oil not there practically.

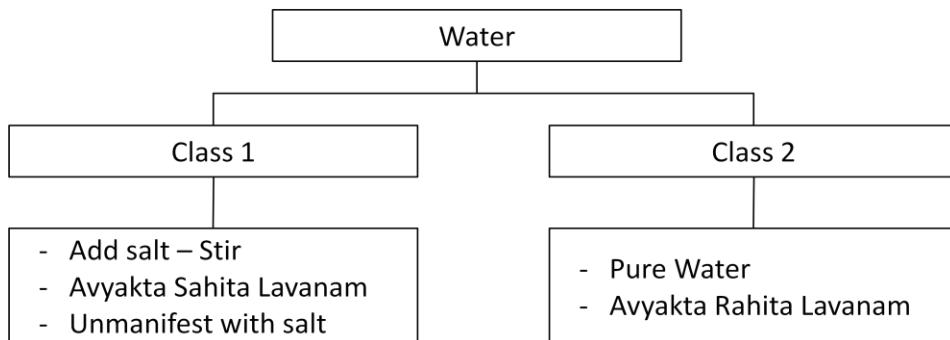


- Chidabasa does not create sense of division in you or sense of location – No experience is possible.
- Your presence and absence same no value.

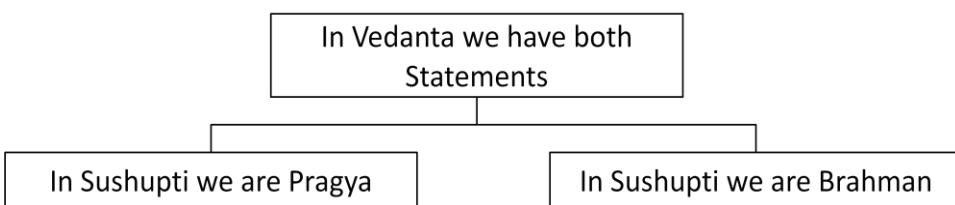
- In sushupti – Ahamkara = Antahkarana + Chidabasa are in Unmanifest form or can say absent.
- From that Angle experience is Sakshi Anubava only.
- Sakshi and Pragya technically different but experientially no difference.

Sakshi	Pragya
<ul style="list-style-type: none"> - Vishwa / Teijasa / Pragya - Vilakshana 	<ul style="list-style-type: none"> - One experiencing silence in Sushupti - Ahamkara Angle

Example :



- For all practical purpose, both can be given be given example of pure water.
- Technically – one not pure, experientially same.



- Tada Soumya Tada Sampanno Bawati.
- In Brihadanyaka Upanishad – Pragya and Turiyam equated.
- Technically different, experientially same.
- To experience Sakshi, Turiyam, no need to go to Samadhi.
- In Samadhi, mind will be in potential form.
- In all Avastas, Avyakta Chidabasa Ahankara is going to be there.
- Sleep quoted as experience of Sakshi Anubava.

- From Experience angle Vidya has equated Sushupti Anubava = Sakshi Anubava.

Verse 27 :

बुद्ध्यवच्छिन्नकृतस्यो लोकान्तरगमागमौ ।
कर्तुं शको घटाकाश इवाभासेन किं वद ॥२७॥

(Objection) : Kutastha conditioned by the intellect can pass to and return from the other worlds, like the Akasa enclosed in a pot. Then what is the necessity of postulating Cidabhasa? [Chapter 8 – Verse 27]

Verse 17 – 26	Verse 1 – 16
<ul style="list-style-type: none"> - Antara Chit – Chidabasa Viveka - Chit called Kutasta, Sakshi 	<ul style="list-style-type: none"> - Balya Chit – Chidabasa Viveka - With Ghata Example. - Chit Called Brahman.

Verse 27 – 68 :

- Technical – Abasa Vada Vichara line in Vichara Sagara.

Jiva Definition :

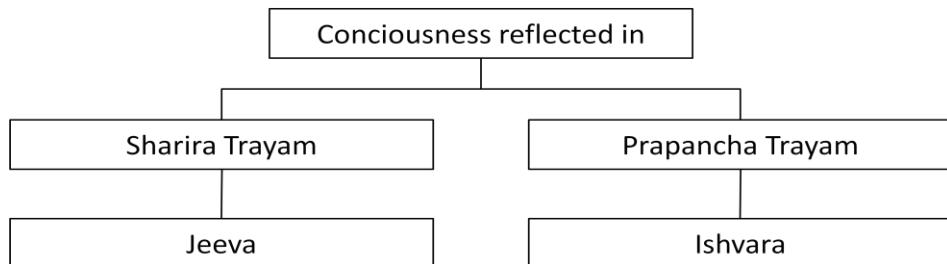
- Jeeva = Abhasa Chaitanyam Pratibimba Chaitanyam = Reflected Consciousness.
- Original Consciousness = Chit = Sakshi

Chapter 6 : Panchadasi

- Vyashti Pratibimbita Chaitanyam = Jiva
- Samashti Pratibimbita Chaitanyam = Ishvara.

Chaturta Akasha :

- Ghata / Maha / Megha.



- This method is called Abhasa, Pratibimba Vada – Prakriya.
- Jiva = Reflected Consciousness = Abasa.

Pratibimba Vada	Abasa Vada
- Padmajacharya	- Sureshvaracharya - Vidya

- Jeeva = Enclosed Ghatakasha
- Ishvara = Mahakasha – space enclosed within a pot.

Avechada vada prakriya :

- Here enclosure – not reflection.
- Circumscribing / enclosed concious.
- Gauda – 3rd Chapter – 3rd Verse - 10 verse
- Mahakasha = Brahman – Ghatakasha = Jeeva, Many, born with Ghata.
- Which is superior – sublime – between Abasa / Avacheda Vada?

Shankara :

- 2 methods – 2 means. End important.
- Maneesha Panchakam – Ganganam iti... Reflected Sun + Enclosed space. Both given.

Gauda :

- Uses Avacheda Vada.
- Grandfather guru of Shankara.
- **Upanishad** : Uses both vada.

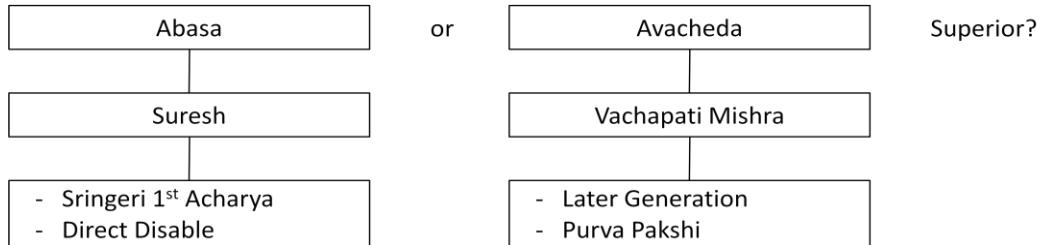
Post Shankara :

Pratibimba	Abasa	Avacheda
- Padmacharya	- Suresh	- Gauda - Vachaspati Mishra. - Bamati Kara

- In Brahman – Jeeva = Mithya.
- Negate finally all Mithya.
- In different context, follow different vadas.

Karma Khanda	Jnana Khanda	
Abasa useful	Avacheda Vada useful	Anyway have to throw away.

Academic analysis :



Gaurava Dosha (Not Self Respect) – Argument :

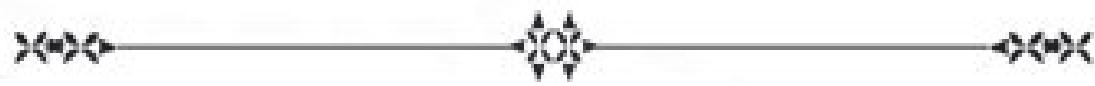
- When you can explain phenomenon with less or more factors – which is Good?

Least factors	Baraha
<ul style="list-style-type: none"> - Simple - Nail cutter cum knife - Carry one - Avacheda vada – Lagavam simple intellect light - 2 required to define Jiva 	<ul style="list-style-type: none"> - Carry more - Abasa – 3 components - Original Consciousness + Reflected Medium + Reflected Consciousness. - Viguni Kruta chaitanyam - 2 Consciousness - 3 required to define Jiva - Individual pot = Enclosed Akasha. All pervading Akasha within pot. - Only one Akasha enclosed – ghatakasha unenclosed – mahakasha.

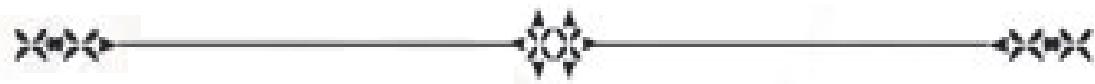
Purva Pakshi :

- Don't introduce pratibimba.
- One chaitanyam enclosed = Jeeva
- Unenclosed Jiva = Paramatma.
- Only 2 factors required – Akasha + Ghata.
- Between 2 & 3, 2 is less load better. Give individuality to Ghatakasha – when Ghata moves, Ghatakasha moves with contact.
- Plurality, travel, individuality can be explained.
- **Vidya :**

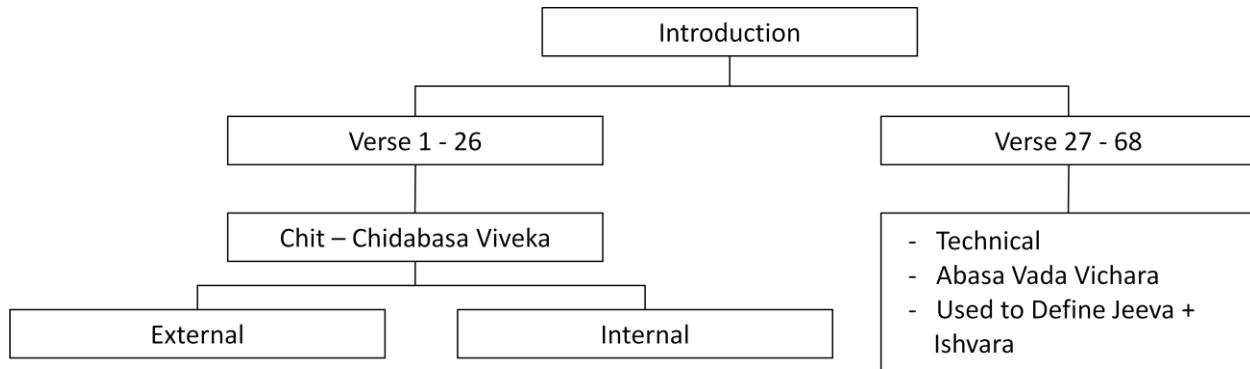
Useful, explains certain things Abasa explains other things.



LECTURE 241



LECTURE 241



Abasa :

- Jiva = Consciousness reflected in Mind
- Ishvara = Consciousness reflected in Maya
- Challenged by other Acharyas, Purva Pakshi.

Avacheda :

- Jiva not reflected Consciousness but enclosed Consciousness Abasa – requires 3 factors Avacheda – Requires 2 factors.
- Original Consciousness – Reflected Medium – Reflected Consciousness – In Pratibimba / Abasa Vada

↓

Mind

- No reflection required in Avacheda Vada.
- One all pervading Consciousness is there.
- Same Consciousness in enclosed form is Jeeva.

Avacheda	Abasa Vada
- Simple	<ul style="list-style-type: none"> - Has Gourava Dosha (Addition of Burden) - Unnecessary factor

Vidya :

- Addition of factor not Dosha if proved necessary by Pramana.

Verse 27 : Purva Pakshi

- Jiva – Kutasta Original Consciousness enclosed within mind not additional reflection like Mahakasha within room called Room Akasha.
- Jiva is Avachinna Chaitanyam Kutasta.
- Jiva is capable of travelling from one Loka to another and take rebirth.
- Can be successful samsari without being reflection.
- Individual Jiva can be Karta / Travel / Samsari.
- All Jiva does, enclosure can do enclosed Consciousness can serve as Jiva.
- Water / Milk in pot space travels.
- When pot travels, pot space travels.
- Pot space is holding milk.
- Milk is also travelling. If pot space does not travel then water / milk will not travel.

Pot	Enclosed Space	Milk / Water
Mind	Jiva / Consciousness	Punya Papam

- Chaitanyam travels with mind – mind travels everywhere.
- Within Chaitanyam, Punya Papam travel alongwith mind.
- Therefore enclosed Consciousness is Karta, Bokta, Jiva.

Purva Pakshi :

- Avacheda Vadi's question.
- Abasena Kim Prayojanam? Why Reflected Consciousness without necessity.

Verse 28 : Vidya

श्रृण्वसङ्गः परिच्छेदमात्राज्जीवो भवेन्नहि ।
अन्यथा घटकुड्याद्यैरवच्छिन्नस्य जीवता ॥८८॥

(Reply) : Being merely conditioned by an object (such as the intellect), Kutastha does not become a Jiva. Otherwise, even a wall or a pot which is also pervaded by Kutastha would become a Jiva. [Chapter 8 – Verse 28]

- Asanga – Refers to Kutasta – Original Consciousness.
- Original Consciousness can never become Jiva by merely being enclosed within mind.

- Enclosed status can't make Consciousness a Jiva.
- If Consciousness enclosed in mind is Jeeva, Same Consciousness is enclosed in pot space, statue space.
- Table space – Original Consciousness is all pervading.
- **If as per Avacheda Vadi :**
 - Enclosed Consciousness is Jeeva.
- Within pot / Desk.. Table there will be Jiva. Table will fold its legs.
- **Jiva :** Not Parichinna Chaitanyam. Ati Prasanga Dosha = wrong extension into unchartered waters.
- Everything will be Jiva. No inert object at all.
- There will be no Jagat – All Jiva.

In Tripura Rahasyam :

- Cities fly – made of Gold / Silver – moves... Avachinna Chaitanyam Jiva.
- Jiva status will come to all. Not correct.

Verse 29 :

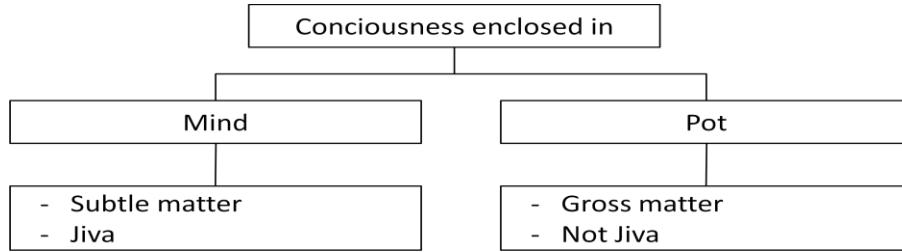
न कुड्यसदृशी बुद्धिः स्वच्छत्वादिति चेत्था ।
अस्तु नाम परिच्छेदे किं स्वच्छ्येन भवेत्तव ॥२९॥

(Objection) : The intellect is different from the wall, for it is transparent. (Reply) : It may be so, but why do you bother about the opaqueness or transparency of the conditioner? (For your concern is with the condition, not with the conditioner). [Chapter 8 – Verse 29]

Purva Pakshi :

- **Avachedi vadis counter question :**
- How you equate pot and mind?
- Pot and mind – both Jadam – Bautikam same in all respects.

Pot	Mind
Made of gross matter	<ul style="list-style-type: none"> - Made of Sukshma Bhutani - Finer matter



- Enclosed Consciousness different because of distinction in the enclosing material. No ati prasanga dosha...
- Mind even though matter not like wall and pot., One is finer – other grosser.
- Itichet... if this is so...

Siddhanta : (Abhasa Vadi)

- Let mind be finer material. Mind enclosed Consciousness not Jiva. What advantage you are getting by enclosed Consciousness?
- Enclosed status of Consciousness is same if enclosed by gross / finer material.
- Same for Ghata / Buddhi Avachinna Chaitanyam.

Verse 30 :

प्रस्थेन दारुजन्येन कांस्यजन्येन वा नहि ।
विक्रेतुस्तण्डुलादीनां परिमाणं विशिष्यते ॥३०॥

In measuring out rice and other grains it makes no difference to their quantity whether the measure be made of wood or metal. [Chapter 8 – Verse 30]

Vidya :

Example :

- In measuring rice / milk it doesn't make a difference if the container is wooden or metal.
- Sell liquid / rice – vessel = Measure.
- What is definition of Measure?
- Measure = Another name for Space – Akasha.
- Not all pervading space but space enclosed and with particular volume. Enclosed space = Measure.
- Without vessel, not called measure. Gets name measure with vessel.

- Using space for measuring... value of measure not in material, but in empty space.
- Definition of measure = Space enclosed.
- In Plastic / Silver / God vessels, measure 1 liter – will be same.

Definition :

- Enclosed space not material container.
- Specifies status of space not enclosing material.
- If Jiva = Enclosed status of Consciousness. Material doesn't enter definition.
- Pot enclosed Consciousness = Mind enclosed Consciousness.
- Both must be Jiva.
- Kri-datu-krayam = Buying Vikrayam = Select.
- 9th Conjugation – Kreta = buyer – Tandular kreta = Rice sellers measure made of wood / metal – kamasyam. No increase in profit.
- If enclosed Consciousness is Jiva, Mind enclosed Consciousness and pot enclosed Consciousness must be same.
- Both Jiva.... Avacheda Vadi has this loophole.

Verse 31 : Purva Pakshi

परिमाणाविशेषेऽपि प्रतिबिम्बो विशिष्यते ।
कांस्ये यदि तदा बुद्धावप्याभासो भवेद्बलात् ॥३१॥

If you say, though it makes no differences in measuring, the metallic measure does give reflection, we reply that such is the property of the inner organ (Antahkarana), in that it can reflect consciousness as Cidabhasa. [Chapter 8 – Verse 31]

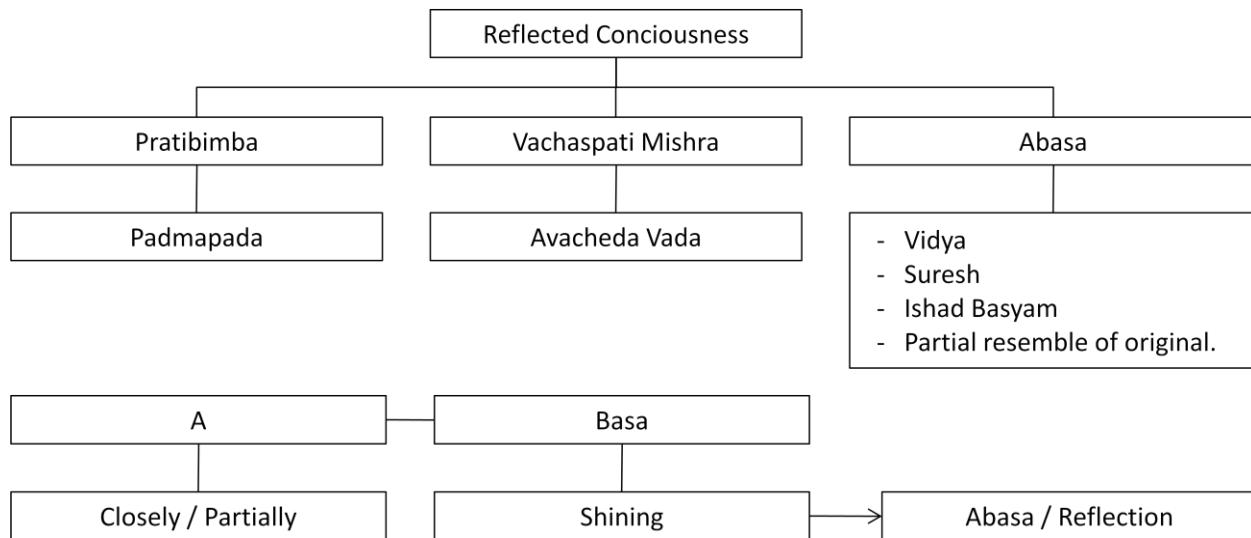
- In Wooden measure don't see reflection of rice. In metal can see reflection – experientially different.
- Within pot – Consciousness also of same measure. Mind being of finer material there is reflection of Consciousness. Which reflection is not there in pot. Therefore Jeeva is Reflected Consciousness.
- Pot doesn't have Abasa Chaitanyam. Therefore not Jeeva.
- Svayam Argument... fineness capable of reflection.
- My Gourava Dosham – Pramanikam necessity also.
- Without reflection can't differentiate Pot Avachinna Chaitanyam + Mind Avachinna Chaitanyam.

Verse 32 :

ईघद्भासनमाभासः प्रतिबिम्बस्तथाविधः ।
बिम्बलक्षणहीनः सन्बिम्बवद्भासते स हि ॥३२॥

"Abhasa" means slight or partial manifestation, "Pratibimba" is also like that i.e., partial manifestation. It does not have the properties of the real entity but resembles it in having some of them. [Chapter 8 – Verse 32]

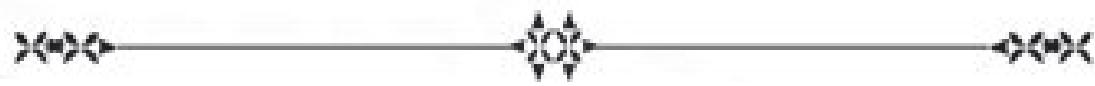
Next Topic :



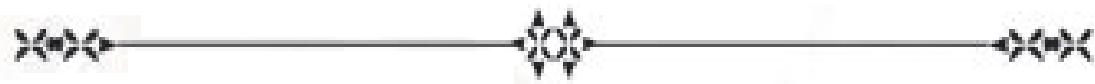
- Has partial resemblance to original.

Abasa :

- Photo / Statue – Has partial resemblance to original.
- Good Sculptor – One alive, other not live.
- Image / Reflection / Shadow in wall / Photo / Statue = Abhasa.
- Shadow – also fat – like me – resemblance.
- Abhasa + Pratibimba – doesn't have all features of original.
- Bimbavatu – Bagate.
- If all factors = Original.
- No features – not reflection, not image.
- Partial resemblance features = Jeeva eva.



LECTURE 242



LECTURE 242

Introduction :

- Abasa – used to define saguna Jiva.
- Used to define Ishvara.
- Prakriya – method of Teaching.
- Pratibimba Vada + Abasa Vada – close

Aim of Vidya :

- Advantage of Abhava Vada in contrast to avacheda vada.

Avacheda Vada :

- Dosha deficiency advantage : Lagavam.
- Introduce only less factors.
- All pervading and enclosed Consciousness.

Vidya :

- If reflection can be avoided and vedanta is explained by Abhava – then fine.
- Then Gourava Dosha – unnecessary addition.
- If necessary, not Gaurava Dosham.
- If mere enclosure makes a Jeeva, enclosed Consciousness (all pervading) in a pot should also be Jiva.
- Brain + Pot – both clay – fine / gross.
- If enclosed Consciousness – can become alive, why not pot / desk jiva... statue has eyes, ears...

Vidya :

- Enclosed status can't give Jiva status. There must be reflection also.
- Enclosed spaces gives measure status. Enclosing material doesn't count at all.
- Reflection required – Enclosure not sufficient.

Abasa	Ishat – Basam
<ul style="list-style-type: none"> - Image - Resemblance to original. 	<ul style="list-style-type: none"> - Partial resemblance = Definition of image. - Reflection = Image = Partial resemble of original.

Abasa	Pratibimba
<ul style="list-style-type: none"> - Image - Photo 	<ul style="list-style-type: none"> - Reflection

Common definition to both – (Image / reflection).

- Bimba lakshana hina san.
- Without having all features of original.
- Photo – does not have all the features of original – not live.
- Image does not have all features of original.
- Bimba Lakshana Hina – without having all features of Bimba image appears like Bimba - Saha Abasa... Example : Plastic Flower / Fruits / Creeper / Electric Lamp / Kunkum & Pottu.
- Won't fade – grow.

Verse 33 :

ससङ्गत्वविकाराभ्यां बिम्बलक्षणहीनता ।
स्फूर्तिरूपत्वमेतस्य बिम्बवद्भासनं विदुः ॥३३॥

As the Cidabhasa is associated and variable, it is devoid of the characteristics of Kutastha. But as it renders objects capable of being cognized, it resembles Kutastha. Such is the opinion of the wise. [Chapter 8 – Verse 33]

Abasa Pratibimba	Adhara Bimba
<p>1) Nitya Sasanga :</p> <ul style="list-style-type: none"> - Associated with Reflected Medium. - Located where Reflected Medium is. - As big / dull as medium. - Inseparably connected to medium. 	<p>1) Asanga :</p> <ul style="list-style-type: none"> - Paramartika satyam. Higher order. Therefore no relationship. - Boy of dream & Girl in Vyavahara can't get married. - No Relationship possible.
<p>2) Vikarabyam – Modification :</p> <ul style="list-style-type: none"> - Brightness – subject to increase – decrease - In plant mind – Reflected Consciousness not bright / No emotions / Dull. - Animal – more brighter. - Human – Brightest, changes after lunch. - Subject to fluctuations – like voltage. - Vyavaharika / Pratibasika - Lower order 	<p>2) Nirvikara :</p> <ul style="list-style-type: none"> - No fluctuation.
<p>3) Abasa lacks features of original Bimba Lakshana Hinata.</p> <ul style="list-style-type: none"> - Destroyed 	<p>3) Nitya, Sarvagata Sthanuhu, Achala</p> <ul style="list-style-type: none"> - Not destroyed

Common features :

- Color, texture, of artificial + original flower same.
- Common feature between chit + Chidabasa (Original Consciousness + Reflected Consciousness)
- Sphurti Rupatvam = Svayam Prakashatvat. Both effulgent – like original Sun and reflected sun in water or in mirror capable of removing darkness / ignorance.
- Bimba & Pratibimbam – have power of illumination
 - Darkness + Brightness.
 - Existence + Nonexistence.
 - Knowingness + Unknowingness.

What is proof?

- On Pournima Night, Moon 25,000 Kilometers away spreads & illuminates earth.
- Abasasya – effulgence of abasa is resemblance of abasa with original.
- In Prakasha, there is commonness = Sadharmyam
- In Relation + modification, there is uncommonness = Vaidharmyam

Sa Dharmyam	Vai Dharmyam
<ul style="list-style-type: none"> - Sphurti Rupatvam - Bimba vatu Basanam 	<ul style="list-style-type: none"> - Sasangatvam - Vikaratvam

Verse 34 :

नहि धीभावभावित्वादाभासोऽस्ति धियः पृथक् ।
इति चेदल्पमेवोक्तं धीरप्येवं स्वदेहतः ॥३४॥

(Objection) : Cidabhasa is not different from the intellect because its existence depends on the existence of the intellect. (Reply) : You say little, for the intellect itself might also be similarly regarded as not different from the body. [Chapter 8 – Verse 34]

Purva Pakshi Question : by Avacheda Vadi

- 1st Line – Question.
- 2nd line – Answer.

Question :

- Chidabasa never experienced independent of mind by anyone.
- When mind is not, chidabasa is not experienced independently.
- Why you introduce chidabasa as independent entity as external factor and say mind is borrowing power from chidabasa.
- Why create concept of external thing chidabasa, mind is borrowing chidabasa, Atma is lending Chidabasa? Why 3 processes?
- What is proof of independent external chidabasa?
- We never experience chidabasa independently.
- Dhi – Bhava bavitavat.
- Chidabasa experienced with mind only.
- 2 Bivas – Chidabasa – Exists

Mind – Exists.

- Chidabasa doesn't exist when mind is dissolved.
- Why you give extraneous existence?
- Don't exist separate from mind.
- Need not talk about atma giving, mind borrowing.
- You are trying to negate separate existence of chidabasa because it is never experienced separately.
- Nobody has experienced mind separate from body. Mind experienced only with body.
- When Body burnt, nobody experiences mind or travel of mind.
- How mind exists separate from body?
- Scientist never believe mind survives death.
- Your father travelling + existing – why sradha? Don't see Consciousness travelling. Experientially there is no proof for existence of chidabasa.
- If you reject mind, I will Reject chidabasa.
- Argument too feeble to stand scrutiny.

Deficiency :

- Mind never experienced separate from Body.
- Chidabasa never experienced separate from Mind.

Verse 35 :

देहे मृतेऽपि बुद्धिश्चेच्छास्त्रादस्ति तथासर्ति ।
बुद्धेरन्यशिदाभासः प्रवेशश्रुतिषु श्रुतः ॥३५॥

(Objection) : The scriptures declare the survival of the intellect after the body falls (and therefore the intellect is the same as Cidabhasa). (Reply) : According to the Sruti passages which declare the entry of the Atman or the Self into the body, Cidabhasa is distinct from the intellect. [Chapter 8 – Verse 35]

Purva Pakshi – Counter Argument :

- I accept minds separate existence after body dies + brain destroyed.
- Punya papa vasana Sukshma mind travels.

Gita :

श्रीभगवानुवाच
ऊर्ध्वमूलमधःशाखमस्त्वं प्राहुरव्ययम्।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्॥ १५.१ ॥

The Blessed Lord Said : They (wise people) speak of the indestructible Peepul Tree (Ficus Religiosa) having its root above and branches below, whose leaves are the Vedas ; he who knows it is a Veda-knower. [Chapter 15 – Verse 1]

- Even though I have not experienced mind separately from Body, for me shastram also a pramana, valid source of knowledge, not belief.

Gravitation	Fact
<ul style="list-style-type: none">- Knowledge given by Scientist- Not belief- I accept as fact, knowledge	<ul style="list-style-type: none">- Status of source valid then not belief.

- Newspaper reporter = Knowledge, valid source.
- For Veidica - Vedas more valid than scientist.

Vidya :

- Similarly if chidabasa can't be experienced separately from mind it is not part of mind.
- It is outside mind, given by Atma.
- Mind does not have Consciousness intrinsically – known from Shastra.
- Mind has borrowed Consciousness eternally.

- Chidabasa is separate from Mind.
- When physical Body, Brain Burnt, Buddhi exists. There is Sukshma Shariram.
- In the Sukshma Shariram, there is Punyam, Papam, travel.
- It is a fact – we have trust in scientists equation and call it knowledge.
- Mind is separate from Body. This is Purva Pakshi statement.

Vidya :

- I have shastric statements – chidabasa is different than mind.
- Chidabasa not intrinsic nature of mind. Not integral nature of mind.

Logical Support :

- Mind always changing.
- What is changing is matter. Matter is inert.
- Abautikatvam – Jadam, Savikaratvat Ghatavatu - Consciousness in mind, can't belong to mind. It has to be borrowed from Atma which is called chid – abasa.
- Chidabasa is revealed by Sruti.

1) Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिवती-त्याहुः; एकीभवति, न रसयत इत्याहुः; एकीभवति, न व्यवतीत्याहुः; एकीभवति, न शृणोत्तीत्याहुः; एकीभवति, न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहुः; एकी-भवति, न विजानातीत्याहुः; तस्य हैतस्य हृदयस्याप्रं प्रद्योतते; तेन प्रद्योतेनैव आत्मा निष्कामति—चक्षुषो वा, मूर्खो वा, अन्येभ्यो वा शरीरदेशेभ्यः; तस्मुत्कामन्तं प्राणो-उनुत्कामति; प्राणमनुत्कामन्तं सर्वे प्राणा अनुत्कामन्ति; सविज्ञानो भवति, सविज्ञानमेवान्वयकामति। तं विद्या-कर्मणी समन्वास्तेते पूर्वप्रक्षा च ॥ २ ॥

ekī-bhavati, na paśyati, ity āhuḥ; ekī-bhavati, na jighrati ity āhuḥ; ekī-bhavati na rasayati, ity āhuḥ; ekī-bhavati, na vadati, ity āhuḥ; ekī-bhavati na śṛṇoti, ity āhuḥ; ekī-bhavati, na manute, ity āhuḥ; ekī-bhavati na spr̄śati, ity āhuḥ; ekī-bhavati, na vijānāti, ity āhuḥ. tasya haitasya hṛdayasyāgram pradyotate, tena pradyotenaiṣa ātmā niṣkrāmati, cakṣuṣo vā mūrdhno vā anyebhyo vā śārīra-deśebhyāḥ; tam utkrāmantam prāṇo'nutkrāmati, prāṇam anūtkrāmantān sarve prāṇā anūtkrāmantī; sa vijñānō bhavati, sa vijñānam evānvavakrāmati; tām vidyā-karmanī samanvārabhete pūrva-prajñā ca.

(The Eye) becomes united (with the subtle body) ; then people say, 'He does not see.' (The nose) becomes united ; then they say, 'He does not smell.' (The tongue) becomes united ; then they say, 'He does not taste.' (the vocal organ) becomes united ; then they say, 'He does not speak.' (The ear) becomes united ; then they say, 'He does not hear.' (The Manas) becomes united ; then they say, 'He does not think.' (The skin) becomes united ; then they say, 'He does not touch.' (The intellect) becomes united ; then they say, 'He does not know'. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows ; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [IV – IV – 2]

• Sharira Brahmana :

Vigyano Bavati, Savigyano meva Anvakramati... Mind leaves Body...

2) Gita :

उत्क्रामनं स्थितं वाऽपि भुज्ञानं वा गुणान्वितम्।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥ १५.१० ॥

Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see ; but they behold who possess the Eye-of-knowledge. [Chapter 15 – Verse 10]

- Mana Shashteni indriyani....
- Mind survives after leaving body.
- **Anupravesha Sruti : Brihadaranyaka Upanishad : 4 – 4 – 2**
Entry of Atma into Body.
 - Tat Sristva, ta eva pravishatu. Atma enters body – mind complex.
 - Atma – all pervading, no question of entry.
 - Entry = Chidabasa – Atmas reflection forming in mind.
 - Original Sun enters mirror in form of Pratibimba Surya.

Entry statements :

Taittriya Upanishad : Chapter 3 – 6

Brihadaranyaka Upanishad : 1 – 4 – 7 – Anupravesha sruti

तदेवं तर्ह्यव्याकृतमासीत्, तज्ञमरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव
व्याक्रियते, असौनामायमिदंरूप इति ; स पञ्च इह प्रविष्ट आ
नखाप्रभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभर्तो
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृतस्तो हि सः,
प्राणज्ञेव प्राणो नाम भवति, बदन् वाक्, पश्यन्त्वश्चुः, शृणवन्
श्रोत्रम्, मन्वानो मनः ; तात्पर्यतानि कर्मनामान्येव । स
योऽत एकेकमुपास्ते न स वेद, अकृतस्तो होषोऽत पक्षेकेन
भवति ; बातमेत्येवोपासीत, अत्र होते सर्वं एकं भवन्ति ।
तदेतत्पदनायमस्य सर्वस्य यद्यमात्मा, अनेन होतत्सर्वं
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्ति शुद्धोकं विन्दते
य पर्वं वेद ॥ ७ ॥

taddhedam tarhy avyākrtam āśit, tan nāma-rūpābhyaṁ eva vyākriyata,
asau nāma, ayam idam rūpa iti, tad idam apy etarhi nāma-rūpābhyaṁ eva vyākriyate,
asau nāma, ayam idam rūpa iti. sa eṣa iha pravīṣṭa ānakhāgrehbhyāḥ yathā,
kṣurāḥ kṣuradhāne' vahitā syāt, viśvam-bharo vā viśvam-bhara-kulāye,
tām na paśyanti. a-kṛtsno hi saḥ, prāṇann eva prāṇo nāma bhavati, vadan vāk,
paśyānī cakṣuḥ, śrūvan śrotram, manvāno manah, tāny asyaitāni karma-nāmāny eva.
sa yo'ta ekaikam upāste, na sa veda, a-kṛtsno hy eṣo'ta ekaikena bhavati,
ātmety evopāsita, atra hi ete sarva ekam bhavanti. tad etat padanīyam asya sarvasya
yad ayam ātmā, anena hy etat sarvam veda, yathā ha vai padenānuvindet.
evaṁ kīrtiṁ ślokaṁ vindate ya evaṁ veda.

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force ; when It speaks, the organ of speech ; when it sees, the eye ; when It hears, the ear ; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) form this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, the Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [I – IV – 7]

Aitareya Upanishad :

स इच्छत कथं न्विदं मदृते स्यादिति
 स इच्छत कतरेण प्रपद्या इति
 स इच्छत यदि वाचाभिव्याहतं
 यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं
 यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं
 यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं
 यदि शिश्नेन विसृष्टमथ कोऽहमिति ११

Sa iksata katham nvidam madrte syaditi
 sa iksata katarena prapadya iti,
 sa iksata yadi vacabhi-vyahrtam
 yadi pranenabhi-pranitam yadi caksusa drstam
 yadi srotena srutam yadi tvaca sprstam
 yadi manasa dhyatam yady-apane-nabhy-apanitam
 yadi sisnena visrstam atha ko-'hamiti ॥ 11 ॥

He, the Creator thought “How can all these remain without me?” So He pondered : “by which of the two ways shall I enter the organs.” He again thought, “If speaking be done by speech, smelling by the nose, seeing by the eyes, hearing by the ears, touching by the skin, thinking by the mind, eating by the Apana (peristaltic movements), emitting by the generative organs – then who am I? [I – III – 11]

Aitareya Upanishad :

स एतमेव सीमानं विदर्थैत्या द्वारा प्रापद्यत ।
 सैषा विदृतिनाम द्वास्तदेतत्त्राऽन्दनम् ।
 तस्य त्रय आवसथास्त्रयः स्वप्ना
 अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

Sa etameva simanam vidaryai-taya dvara prapadyata,
 saisa vidrtir-nama dvas-tad-eta-nandanam,
 tasya traya avasathas-trayah svapnah,
 ayam-avasatho-'yam-avasatho-'yam-avasatha iti ॥ 12 ॥

Then He opened the suture of the skull and entered by that door. This is the door named as the Vidrti or ‘cleft.’ This is the place of bliss, Nandana. He has three dwelling-places and three conditions of sleep (dream). This is a dwelling place. This is a dwelling place. This is a dwelling place. [I – III – 12]

Verse 36 :

बहुवारमधीतेऽपि तदा नायाति चेत्पुनः ।
 दिनान्तरेऽनधीत्यैव पूर्वाधीतं स्मरेत्पुमान् ॥३६॥

(Objection) : Cidabhasa and the intellect enter the body together. (Reply) : this is not so, for in the Aitareya Upanisad it is said that the Self enters the body by its own will apart from the intellect. [Chapter 8 – Verse 36]

Purva Pakshi : Objection

- **In pravesha sruti says :** Atma entering Body mentioned, not mind.
- If sruti takes about atma entering mind, you can say Atma entering mind as chidabasa.
- Then can say chidabasa is not intrinsic nature of mind because it enters.
- If sruti says Atma is entering body, chit – Consciousness enters body – not atma as chidabasa entering mind.
- Atma along with mind has entry into body. No pramanam for Atma entering body as chidabasa.

Vidya :

- In Taittriya + Brihadaranyaka Upanishad :

Entry vague. Atmas entry talked – into mind – or body?

Aitareya Upanishad : I – III – 11 & 12

- Atma enters sukshma shariram which includes mind. Then chidabasa enters mind.
- Consciousness not intrinsic part of mind. If consciousness intrinsic to mind, can't talk of entry.

Aitareya Upanishad :

तदेनत्सृष्टं पराइत्यजिवांसत् तद्वाचाऽजिवृक्षतन्माशक्नोद्वाचा ग्रहीतुम् ।
स यद्देनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्यत् ॥ ३ ॥

Tadenat srstam parana-tyaji-ghamsat tadavaca-jighrksat-tan-nasaknod-vaca grahitum,
yaddhvainad-vaca-grahaisyad-abhivyahrtya hai-vannam-atrapsyat ॥ 3 ॥

Then the food so created, sought to flee away. He, the first embodied being, tried to catch it by speech : but it could not catch it by speech. Were he able to seize it by speech, we would have been satisfied by merely talking of food. [I – III – 3]

स ईक्षत कथं न्विदं मदृते स्यादिति
स ईक्षत कतरेण प्रपद्या इति
स ईक्षत यदि वाचाभिव्याहृतं
यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं
यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं
यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं
यदि शिश्नेन विसृष्टमथ कोऽहमिति ११

Sa iksata katham nvidam madrte syaditi
sa iksata katarena prapadya iti,
sa iksata yadi vacabhi-vyahrtam
yadi pranenabhi-pranitam yadi caksusa drstam
yadi srotena srutam yadi tvaca sprstam
yadi manasa dhyatam yady-apane-nabhy-apanitam
yadi sisnena visrstam atha ko'-hamiti ॥ 11 ॥

He, the Creator thought "How can all these remain without me?" So He pondered : "by which of the two ways shall I enter the organs." He again thought, "If speaking be done by speech, smelling by the nose, seeing by the eyes, hearing by the ears, touching by the skin, thinking by the mind, eating by the Apana (peristaltic movements), emitting by the generative organs – then who am I? [I – III – 11]

- Creator Atma visualises – Pravesha...
- Before pravesha, there is sankalpa for creation. So Kamayata, Bhausyam.... Atma visualised, let me create all of them. Implements, visualises entry into chidabasa.
- Atma, not alongiwith Buddhi

↓

↓

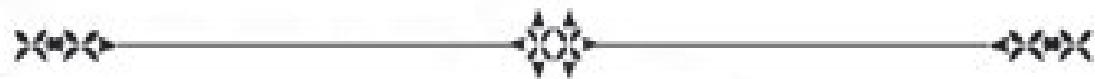
Separate from

Part of

creation + mind

Creation

- Independent of mind visualised pravesha.. And entered mind in form of chidabasa. Therefore, accept my statement.



LECTURE 243



LECTURE 243

Verse 27 – 68 :

- Vidya establishes abasa vada vichara by negating avacheda vada, 2 methods used to define Jiva and Ishvara.

Abasa :

- Vyashti – Pratibimba chaitanyam = Jiva
- Samashti – Pratibimba chaitanyam = Ishvara
- Consciousness – reflected in micro body = Jiva
- Consciousness reflected in Macro body = Ishvara.

Avacheda :

- Vyashti avachinna chaitanyam = Jiva
- Consciousness – enclosed in individual body = Jiva
- Samashti enclosed in individual body = Ishvara.
- Consciousness enclosed in total = Ishvara.
- 2 Vadas only to define Jiva + Ishvara.
- Both not interest to establish Jiva and Ishvara....

Aim :

- Both are Vyavaharika satyam. To be negated by Paramartika Satyam – Brahman.
- What vada we are going to use doesn't matter.
- Both defining Vyavaharika Jiva + Ishvara.
- Difference is mithya field of Jiva + Ishvara.
- Satyam – not Abasa – Avacheda.
- What vada we are going to use doesn't matter.
- Both defining Vyavaharika Jiva + Ishvara.
- Difference is Mithya field of Jiva + Ishvara.
- Satyam – Not abasa – Avacheda.

- Neither Jiva or Ishvara.
- Neither Karyam or Karanam
- Neither Vyashti or Samashti.
- One absolute Brahma – Satyam. All these irrelevant.
- Atma enters into Jiva – Body – Mind complex.
- Atma – all pervading – can't enter – directly interpret entry as formation of chidabasa in Body – Mind complex.
- Entry statement supports formation of chidabasa in Mind.
- Therefore Shastra supports Chidabasa. What is role of Chidabasa which enters mind.
- Inert mind, insentient mind is converted into sentient mind because of function of Chidabasa.
- Purva Pakshi counter question.

Verse 36 : Atma's entry :

- Tad Srishtva – Tad Eva Anu-pravishatu....
- Having created world, atma entered world. Why you take entering into Mind?
- Mind is entering body – all pervading Consciousness enclosed in mind.
- Accepts enclosed Consciousness not reflects Consciousness.
- No chidabasa entering mind. Atma anupravesha... buddhi avachinna chaitanyam ubayasye sthula shariram anupravesha.
- Buddhi enclosed chaitanyam enters Body. Then Body becomes live. Body – Chidabasa not required.
- Purva Pakshi – focused on Taittriya + Brihadaranyaka Upanishad.
- Pravesha Sruti – not on 1st chapter – 3rd Section of Aitareya – Verse 11 + 12.
- Atma creates universe Sukshma Sharira consists of organs including mind.
- Srishti = Maya Sahita Atma.
- Maya sahita atma.

- Does sankalpa – without mind + organs.
- How will Body and mind function by themselves, because they are Jadam born of Pancha butas.
- Can't function themselves let me enter – entry not into body but into mind.
- Creation of mind separately mentioned in Aitareya. Lord creates mind and enters.
- Not mind entry into Body.

Not Atmas entry into body
but Atmas entry into Mind.

Purva Pakshi :

- Atma with mind enters body.
- Aitareya = Atma dhiya pritak pravesham sankalpya.
- Atma – not mixed with mind, Itself did sankalpa, separate from mind and entered mind.
- Having done sankalpa, before entry sankalpa done without mind (very important realisation). After wards mind entered body.
- Anupravesham talks about Atmas entry into mind – which is formation of chidabasa. Entry not physical in time sun enters waters...

Aitareya Upanishad :

स एतमेव सीमानं विद्यर्येत्या द्वारा प्रापद्यत ।
सैषा विदृतिनाम द्वास्तदेतन्नान्दनम् ।
तस्य त्रय आवसथास्त्रयः स्वप्ना
अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

Sa etameva simanam vidaryai-taya dvara prapadyata,
saisa vidrtir-nama dvas-tad-eten-nandanam,
tasya traya avasathas-trayah svapnah,
ayam-avasatho-'yam-avasatho-'yam-avasatha iti ॥ 12 ॥

Then He opened the suture of the skull and entered by that door. This is the door named as the Vidrti or 'cleft.' This is the place of bliss, Nandana. He has three dwelling-places and three conditions of sleep (dream). This is a dwelling place. This is a dwelling place. This is a dwelling place. [I – III – 12]

- As mind is created, reflection is formed, no time interval.
- As mirror brought out, sunlight reflects instantaneously.
- Mind forms reflection of Atma instantaneously when mind is created.

Purpose of discussion :

- Atma forms reflection.
- Mind doesn't have intrinsic Consciousness. Mind inert, borrows Consciousness.
- Verb used, no action in time.
- Borrowed Consciousness is called Chidabasa. Pravesha sankalpya means atma visualised entry without association with mind, therefore entered mind. [We also have time gap between thoughts before they enter mind.. Sankalpa.. To continue thought or not...]

Aitareya Upanishad : I – III – 11

- House of organs – needs a controlling knower.
- House cannot have fulfillment without a owner.
- Lord because owner.

Aitareya Upanishad I – III – 12

- Lord enters the skull. Place of Bliss in sleep.
- Prana – through feet gave Kriya Shakti + Jnana Shakti.
- **Sequence :** Speech, Skull, Eyes, Ears, Skin, Hair, Mind, Apana, Generative Organ, Seeds.
- Consciousness plans in Waking / Dream / Sleep.
- 3 states of experiences and the Awareness commonly exhibited in 3 states is Atman, reality which enters physical structure. Adhyaropa – Apavada – used to explain creation.

H.Q :

- Waking – Right eye
Dream – Throat
Sleep – Heart.
- That which makes things available for our perception and understanding is Consciousness.

Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो
ज्योतीर्षीत्येतानीमानि च क्षुद्रमिश्राणीव ।
वीजानीतराणि चेतराणि चाण्डजानि च
जारुजानि च स्वेदजानि चोद्धिज्जानि
चाश्चा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जडमं च पतत्रि
च यच्च स्थावरं सर्वं तत्प्रानेत्रं प्रज्ञाने प्रतिष्ठितं
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca
panca mahabutani prathivi vayur-akasa apo
jyotimsi tyetani-mani ca ksura-misraniva
bijani-tarani cetarani candajani ca
jarujani ca svedajani codbhijjani
ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam
prajna-netro lokah prajna pratista prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

- Consciousness is basis of all creation -5 elements, gods, mind, Jiva.
- “From Aitareya Upanishad”.

Verse 37 :

कथं न्विदं साक्षदेहं मदृते स्यादितीरणात् ॥
विदार्य मूर्धसीमानं प्रविष्टः संसरत्ययम् ॥३७॥

The Upanishad says that the self (Atman) thought : 'This body with the organs cannot live without me', and so cleaving the centre of the skull it entered into the body and started experiencing the changeable states (e.g. wakeful, dreaming etc.,). [Chapter 8 – Verse 37]

Paraphrasing – Aitareya Upanishad : I – III – 11 & 12

स ईक्षत कथं न्विदं मदृते स्यादिति
स ईक्षत कतरेण प्रपद्या इति
स ईक्षत यदि वाचाभिव्याहृतं
यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं
यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं
यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं
यदि शिश्नेन विसृष्टमय कोऽहमिति ११

Sa iksata katham nvidam madre syaditi
sa iksata katarena prapadya iti,
sa iksata yadi vacabhi-vyahrtam
yadi pranenabhi-pranitam yadi caksusa drstam
yadi srotena srutam yadi tvaca sprstam
yadi manasa dhyatam yady-apane-nabhy-apanitam
yadi sisnena visrstam atha ko-'hamiti ॥ 11 ॥

He, the Creator thought “How can all these remain without me?” So He pondered : “by which of the two ways shall I enter the organs.” He again thought, “If speaking be done by speech, smelling by the nose, seeing by the eyes, hearing by the ears, touching by the skin, thinking by the mind, eating by the Apana (peristaltic movements), emitting by the generative organs – then who am I? [I – III – 11]

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- Idam Mad meve katham? Madhannu syat.
- This line visualises.
- Atma va idam agre asit – na anyata kichatu vishatu.
- Atma alone was there – nothing else.
- Atma then visualised 1st section, 2nd section – Pancha Buta, Shariram, Devata, Srishti.
- In each state, aikshayate... before creation, Atma Visualised.
- Atma = Maya Sahitam Brahma visualised.
- In this verse, Body, Jnanenindriyas, Karmeindriyas created – without atma insentient.
- Trillions of physical bodies + sukshma shariram. All dead bodies – now chidabasa injection.
- Bodies wake up - dead bodies, don't see each other.
- Aksha = Organ of Sukshma shariram.
- **Naishkarmya Siddhi :**

Pramatru, Prama, Prameya... triputi lying dormant.

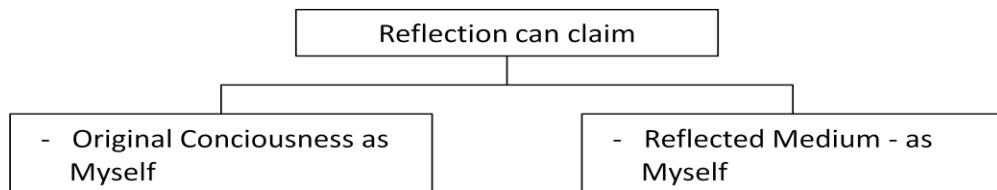
Atma thinks :

- Without me now can they exist? Atma lending Consciousness, existence.
- Mithya vastu can't exist without Abasa, Katham syat?
- How they exist without me lending existence.
- Now existing like statues without Consciousness.
- Brihadaranyaka Upanishad + Taittriya Upanishad – says only entered.
- Aitareya – more graphic.
- Which route Brahman enters body?
- Nava Dvara Puram.. Or Eka Dvara Puram. Atma didn't want to enter through popular ears / eyes... created special hole. Brahma Raudram, through Shukla Gathi, Jiva goes through that during Krama Mukti.
- Brahman entered body through this hole Raudram = Gateway.

- Seema = Gap between 2 portions of skull.
- Pierced and entered as chidabasa called Jiva.

Tragedy :

- Chidabasa – alive – Reflected Consciousness.
- Self effulgent, makes body and mind also self effulgent – chidabasa has choice.



- Which is better – Original Consciousness or Reflected Medium?
- Identified with mind.
- Mind goes through 3 Avastas.
- I identify with mind and 3 Avastas. Identified with Avasthas – Aham samsari.. Fittest candidate for samsara to go on.
- Stop identification with Mind + Avasta.
- Claim self as Brahman.
- Ayam Samsari is truth of Chidabasa.

Verse 38 :

कथं प्रविष्टोऽसङ्गश्चेत्सृष्टिर्वाऽस्य कथं वद ।
मायिकत्वं तयोस्तुल्यं विनाशश्च समस्तयोः ॥३८॥

(Objection) : How can the associationless Kutastha be said to animate the body by entering it? (Reply) : Then how did It create the universe? (Objection) : Both the acts of creation and entering the body are caused by Maya. (Reply) : Then they vanish to when Maya is destroyed. [Chapter 8 – Verse 38]

Avacheda vadis – General Question :

Asanga Atma katham Praveshta?

- How can relationless atma enter mind and get related to mind?
- Entry / Abimanam / Identification, makes him connected.

How is Asanga Atma related to Mind? What is relationless?

- Hethu garba viseshanam... in question itself answer is given because it is asanga, it can't enter.

Vidya is Answer :

- Question of entry comes only after srishti.
- How did asanga atma create world.
- To create world, it should become karanam and have relationship with Karyam.
- Creation means karanatva status – Karanam has relationship with karyam.
- How parent – if no child?
- Our question to avached vadi – How Asanga Akarna Atma create karyam?
- For Asanga atma, how can there be creation. Entry comes only after srishti.

Purva Pakshi – Answer :

- Asanga Atma can't create real world. Creates apparent world by maya shakti.
- Dry sand can't create real water.
- Dry sand creates mirage water.
- After creation, it is still dry sand asanga.
- If creates mirage water falsely asanga atma, creates mithya world with its mithya maya shakti.

Purva Pakshi – question :

- How did asanga atma enter mind?

Siddhanta :

- If apparently creation is possible, apparent entry also possible. Praveshaha api – Mayika.

- Mayika srishti possible
Mayhika Pravesha possible.
- Chidabasa, Mind, entry, samsara is maya.
- All happens at chidabasa level.
- For srishti + entry maya is common. All possible in Maya.
- Srishti apparent according to you.
- Entry apparent according to me.
- Chidabasa has destruction when mind resolves.

How apparent chidabasa resolved?

- Apparently srishti came.
- Apparently Srishti resolves in Pralayam.
- Apparently Chidabasa came & Resolved.
- Chidabasa pralaya = Srishti Pralaya.
- Apparently mayaya.

Verse 39 :

समुत्थायैष भूतेभ्यस्तान्येवानुविनश्यति ।
विस्पष्टमिति मैत्रेये याज्ञवल्क्य उवाच हि ॥३९॥

The Self becomes the ego identifying itself with the body composed of the five elements, and when the body perishes (Once for all) the ego too perishes with it. Thus said Yajnavalkya to Maitreya. [Chapter 8 – Verse 39]

Brihadaranyaka Upanishad :

स यथा सैन्धवधनोऽनन्तरोऽबाह्यः कृत्स्नो एसधन एष,
एवं या अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रश्नानधन एष ;
पतेभ्यो भूतेभ्यः समुत्थाय तान्येषानुविनश्यति, न प्रेत्य
संक्षास्तीत्यरे ब्रह्मीति होवाच याज्ञवल्क्यः ॥ १३ ॥

sa yatha saindhavaghano'nantaro'bhyah kritsno rasagnana evai,
syatvam va are'yamatmanataro'bhyah krishnah prajnanaghana evai ;
tebhyo bhutebhyah samutthaya tanyevanuvinayasyatiti na pretya
samjnastityare bravimiti hovaca yajnavalkyah ॥ 13 ॥

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and pure intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (Particular) Consciousness. This is what I say, my dear. So said yajnavalkya. [IV – V – 13]

- Very important portion – Yajnavalkya meitreya samvada. 2 Consciousness in sruti.

Adhara – Original Consciousness	Abasa – Reflected Consciousness
1) Satyam	1) Mithya
2) Nityam	2) Anityam
3) Original Consciousness – Never comes & goes permanent house of Jiva.	3) Reflected Consciousness comes & goes in bodies. Reflected Consciousness goes away from dead body – Original Consciousness continues.
4) Nitya, Sarvagata, Ajnaya, Chaitanyam continues.	4) Clip inert w.r.t. Consciousness but has borrowed existence.
5) No transaction in Original Consciousness - Satyam, Jnana, anantham – our nature – sruti hammers this idea.	5) Transactions possible only with Reflected Consciousness. - Consciousness in matter also – clip conscious – has Adhara Chaitanyam. - Abasa Chaitanyam alone associated with mind. - Scientist can study only Chidabasa and create with chemicals Chidabasa. - Reflected Consciousness from Pancha Butam – Sukshma Shariram. - Definition of Sukshma Shariram in Tatwa Bodha. - Along with Sukshma Shariram, reflection arises in mind. - Deep sleep – Chidabasa resolved, mind resolved. - No waking or dream transaction.
6) Original Consciousness Avyavahryam	6) Transactional Consciousness resolved when mind resolved. - Transactional awareness, empherical awareness only when Chidabasa rises.
7) Original Consciousness – Never Rises / Resolves Always exists	7) Chidabasa = rising and resolving Consciousness. - Chidabasa has sets with Mind. - In sleep / death / Pralayam Chidabasa resolved.

Srishti :

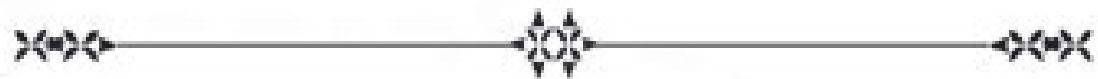
- Inert objects are there without Consciousness.
- Life came later – Big Bang!
- Matter soup before.
- Sukshma Shariram came later, empherical Consciousness created later.
- Only matter, no interactions, without differentiating, Yajnavalkya says Consciousness perishes – w.r.t. Reflected Consciousness Chaitanyam – Anaadi, Anantham → w.r.t. Original Consciousness.

Meitriya :

- You are contradicting as always!

Siddanta :

- My abasa has support in Brahma upanishad.
- Pramanam for chidabasa.



LECTURE 244



LECTURE 244

Verse 39 :

- Abasa vada being established.
- Reflected Consciousness – Vyavaharika Satyam – Mithya – Abasa
- Original Consciousness = Paramartika Satyam.
- For Abasa, Sruti support Anupravesha.
- Consciousness – entering Body / Mind complex.
- Entry = Form of reflection.
- Consciousness – all pervading – entered every place.
- Brahman – entering mind as Pratibimba Chaitanyam.
- Entering = formation of Reflection.
= Original Sun entering bucket of water clearly experienced.

1) Anupravesha Vakhyam :

- Taitriya Upanishad / Brihadaranyaka Upanishad / Aitareya Upanishad – Here Chaitanyam entering.
- Mind clearly stated as Chidabasa.

2) Brihadaranyaka Upanishad :

- 39 verse – Yajnavalkya teaches Maitreyi – Arrival + Departure of Chaitanyam introduced by Yagnavalkya to Meitriyi.
- Original Consciousness – can't arrive / depart / eternal – all pervading.
- Etobyo butebyo Samudaya... arriving from 5 elements.
- Sukshma Shariram – product of 5 Butas.
- From Sukshma Shariram Chaitanyam emerges.
- When Sukshma Shariram dissolves in Pralayam, Reflected Consciousness departs... After death no Reflected Consciousness....
- Oh Avacheda Vadin – why you are negating Abhasa...
- Lakshyartha = Pancha Maha buta sukshma sharirabya.

- Only when sthula shariram is there, Consciousness will be there in any material entry.
- If all dead bodies, no experiencing Consciousness – Reflected Consciousness appears from Reflected Medium.
- Alongwith Reflected Medium, when Reflected Medium dissolves, Reflected Consciousness can't survive. Experience everyday during sleep. Reflected Medium dissolves + Reflected Consciousness dissolves.
- Therefore not aware of things happening around without pragya... refers to Reflected Consciousness. Unconsciousness – refers to Reflected Consciousness.
- Alongwith Reflected Medium, Reflected Consciousness disappears yajnavalkya taught meitriyi...

Brihadaranyaka Upanishad :

स यथा सैन्धवधनोऽनन्तरोऽबाह्यः कृत्स्नो रसधन एव,
एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रशानधन एव ;
पतेभ्यो भूतेभ्यः समुत्थाय तन्येवानुचिनश्यति, न प्रेत्य
संज्ञास्तीत्यरे ब्रह्मीमीति होषाच याज्ञवल्क्यः ॥ १३ ॥

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syatvam va are'yamatmanataro'bhyah krishnah prajnanaghana evai ;
tebhyo bhutebhyah samutthaya tanye vanuvinayasyatiti na pretya
samjnastyare bravimiti hovaca yajnavalkyah ॥ 13 ॥

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Meitriyi Brahmanam :

- 4th Chapter – 5th Brahmanam – VIP lady – comes twice.
- 2nd Chapter – 4th Brahmanam.
- Vispashtam – clearly adverb – qualifies Uvachha....
- Meitreyi – Chaitanyam perishes or imperishable.
- Yagnavalkya – “I am talking of 2 Consciousness”.
- Different – Janya + Ajanya Chaitanyam

Nitya + Anitya Chaitanyam

Verse 40 :

अविनाशयमात्मेति कृतस्थः प्रविवेचितः ।
मात्रासंसर्ग इत्येवमसङ्गत्वस्य कीर्तनात् ॥४० ॥

This Self is not perishable – thus the Sruti differentiates the Kutastha from everything else. ‘The Self is associationless’ – such statements sing the ever-detached state of Kutastha. [Chapter 8 – Verse 40]

2 Features of Chidabasa :

- Chidabasa appears with mind – Reflected Medium.
- Chidabasa associated with Medium – Sasanga.
- Sasanga appears with Reflected Medium & disappears with Reflected Medium.
- Inseparably tied to Reflected Medium.
 - 1) Sasangatvam 2) Mind subject to arrival + departure.
- Therefore chidabasa – anityam.
- Subject to appearance + disappearance.

Verse 40 : Original Consciousness

- Has 2 diagonally opposite features Asangatvam + Nityam.

Sruti for Original Consciousness :

- Verse 39 – Reflected Consciousness sloka
- Verse 40 – Original Consciousness sloka
- **Ayam Atma avinashi asti – Brihadaranyaka Upanishad :**

स वा एव एतस्मिन्संप्रसादे रत्वा चरित्वा, द्वृष्टैव पुण्यं
च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव ; स
यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति ; असङ्गो ह्यं
पुरुष इति ; एवमेवैतद्याक्षवत्क्ष्य, सोऽहं भगवते सहस्रं
ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहोति ॥ १५ ॥

sa vā esa etasmin samprasāde ratvā caritvā dṛṣṭvāiva puṇyam
ca pāparām ca, punaḥ pratinyāyam pratiyony ādravati svapnāyaiva; sa
yat tatra kim cit paśyati ananvāgatas tena bhavati; asaṅgo hy ayam
puruṣa iti. evam evaitat, yājñavalkya. so'ham bhagavate sahasram
dadāmi, ata ūrdhvām vimokṣāyaiva brūhīti. ॥ 15 ॥

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dream), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself! [IV – III – 15]

सा होवाच मैत्रेयी, अत्रैव मा भगवान्मोहान्तमापी-पिपत् ,
न वा अहमिमं विजानामीति ; स होवाच, न वा अरेऽहं
मोहं ब्रह्मिमि, अविनाशी वा अरेऽयमात्मानुच्छित्तिधर्मा ॥ १४ ॥

Sa hovaca maitreyy,atraiva ma bhagavanmohantamapipipan
na va ahamimam vijanamiti, sa hovaca, na va are'ham
moham bravimy avinasi va are'yamatmanuccittidharma ॥ 14 ॥

Maitreyy said, 'Just here you have led me into the midst of confusion, sir, I do not at all comprehend this.' He said, 'Certainly I am not saying anything confusing. This self is indeed immutable and indestructible, my dear.' [IV – V – 14]

- Atma – Avinashi – imperishable chit.
- Verse 39 – Anuvinashyati – Chidabasa perishing...

- Pravivechita... distinguished from chidabasa.
- Matra samsargatvam – Brihadaranyaka upanishad 4 – 3 – 15 asya bavati.
- Matra + Asamsargaha



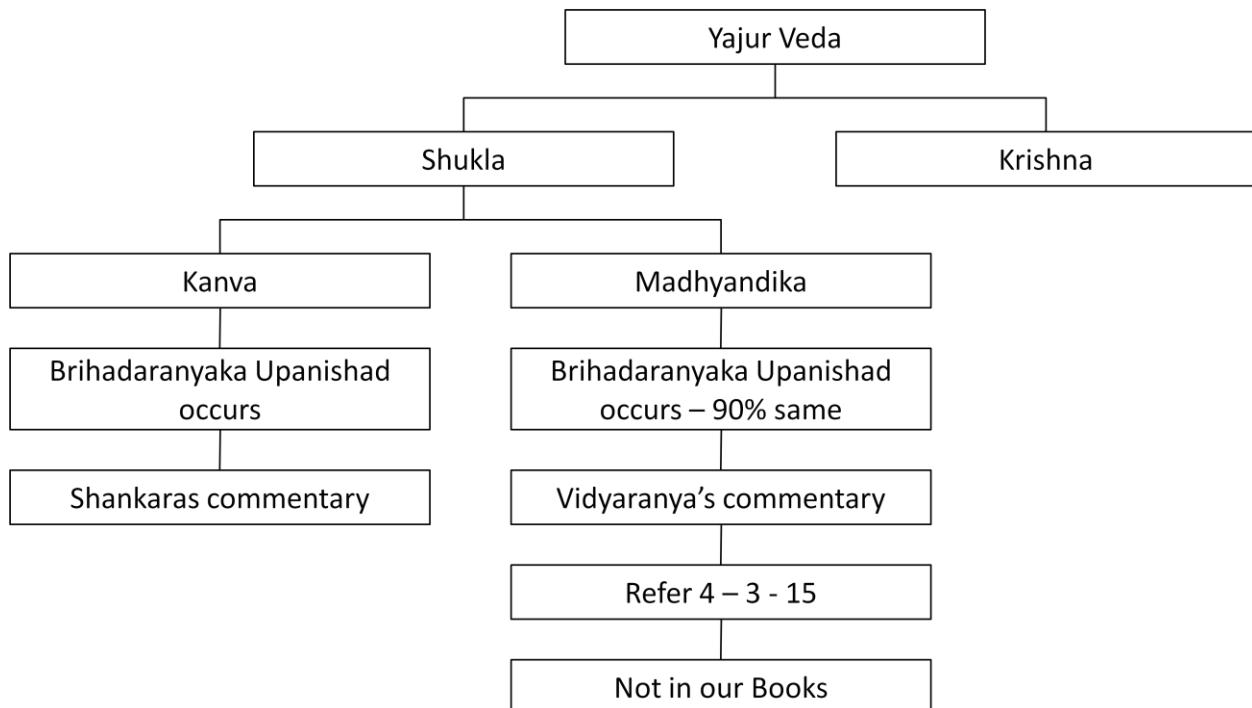
Panchabutani

Gita :

मात्रास्पर्शास्तु कौन्तेय श्रीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end ; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 – Verse 14]

- Jan matrani – 5 elements, Sukhma Shariram = Mind.
- Asamsargaha = Relationless.
- Matra Asamsargaha = One connected to mind (Reflected Consciousness) one not connected to mind – Original Consciousness.
- Relationlessness of Original Consciousness... Kutasta, Bimba chaitanya, Sakshi chaitanyam, Asangatasya Kirtanatvat.
- Nityatvam + Asangatvam in Verse 40.



स वा एव एतस्मिन्संप्रसादे रत्वा चरित्वा, द्वृष्टैव पुण्यं
च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव ; स
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पुरुष इति ; एवमेवैतद्याश्वलक्ष्य, सोऽहं भगवते सहस्रं
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puruṣa iti. evam evaitat, yājñavalkya. so'ham bhagavate sahasram
dadāmi, ata ūrdhvam vimokṣāyiva brūhīti. ॥ 15 ॥

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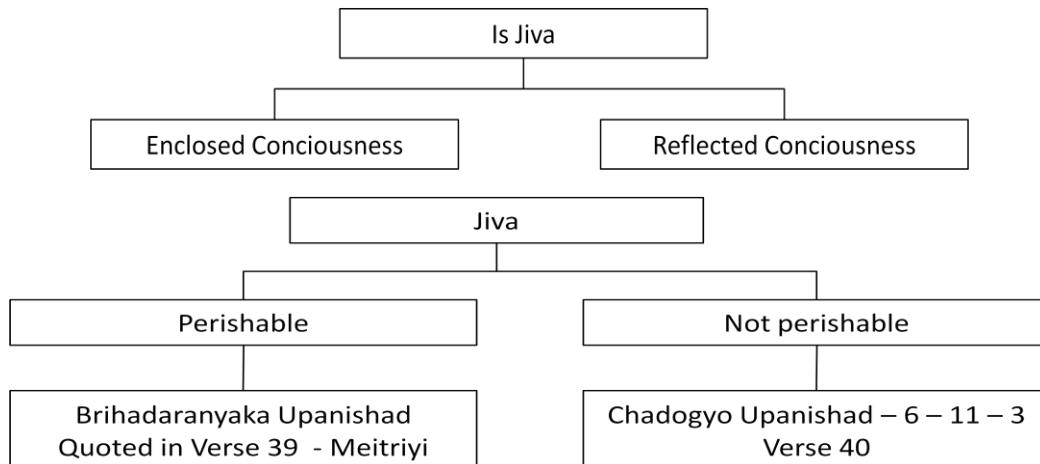
Verse 41 :

जीवापेतं वाव किल शरीरं मियते न सः ।
इत्यत्र न विमोक्षोऽर्थः किंतु लोकान्तरे गतिः ॥४१॥

The passage which says that the body only dies and not the Jiva does not mean that he is released but only that he transmigrates. [Chapter 8 – Verse 41]

Vidya Raising Purva Pakshi Question :

- **Verse 39 :** Meitreyi – with destruction of Chidabasa mind, medium perishes – Jiva perishes.
- Chidabasa = Name of Jiva.
- Debate : Is Jiva Avachinna or Pratibimba Chaitanyam.



Chandogyo Upanishad :

एवमेव खलु सोम्य विद्धीति होवाच जीवापेतं वाव किलेदं
मियते न जीवो मियत इति स य एषोऽशिमैतदात्मयमिदं
सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान् विज्ञापयत्वित तथा सोम्येति होवाच ३

Evameva khalu somya viddhiti hovaca jivapetam vava kiledam
mriyate na jivo mriyata iti sa ya eso'nimaitadatmyamidam
sarvam tatsatyam sa atma tattvamasi svetaketo iti bhuya eva ma
bhagavanvijnapayatviti tatha somyeti hovaca ॥ 3 ॥

The father said : 'O somya, know this : When the self leaves the body, the body surely dies. The self however, never dies. That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said], Sir, please explain this to me again. Yes, Somya, I will explain it again, replied his father. [VI-11-3]

- When you cut tree, Branch perishes, tree survives, continues.

- Jiva within tree of Body will survive.

Gita :

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देहौ॥ २.३२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

- Jiva – Abasa – Survives & travels.

Jiva perishes	Jiva doesn't perish
<ul style="list-style-type: none"> - During end of Srishti – continues during presence of Srishti. - Perishes in Videha Mukti 	<ul style="list-style-type: none"> - Continues in trillions of Srishtis – Survives.

- Jiva perishes in Pralayam / Videha mukti / Jiva Mortal.
- **Vidya** : Paraprases Chandogyo Upanishad in verse 40.
- Chandogya Upanishad doesn't talk about absolute immortality of Jiva but relative immortality of Jiva upto Videha Mukti.

Apekshika Nityatvam of Jiva	Not Atyantika Nityatvam
<ul style="list-style-type: none"> - Relative - Vimoksha 	<ul style="list-style-type: none"> - Not Absolute

- During Videha Mukti chit continues, Chidabasa perishes.
- Till then survives + travels into other bodies, lokas.

Reflected Medium	Reflected Consciousness	Original Consciousness
<ul style="list-style-type: none"> - Mortal 	<ul style="list-style-type: none"> - Relatively immortal - Continues during all creations 	<ul style="list-style-type: none"> - Absolutely immortal

Verse 42 :

नाहं ब्रह्मेति बुध्येत स विनाशीति चेत्र तत् ।
सामानाधिकरण्यस्य बाधायामपि संभवात् ॥४२॥

(Objection) : How can the changeable Jiva say "I am Brahman" since Brahman is immutable? (Reply) : He can, because, in spite of apparent discrepancy between Jiva and Brahman, the identity is established by giving up the false notion about the Jiva. (What appeared, under the influence of Maya, as Jiva is really none other than Brahman). [Chapter 8 – Verse 42]

- So far Abasa Vada Pramanam given and established existence of Reflected Consciousness.

New Purva Pakshi :

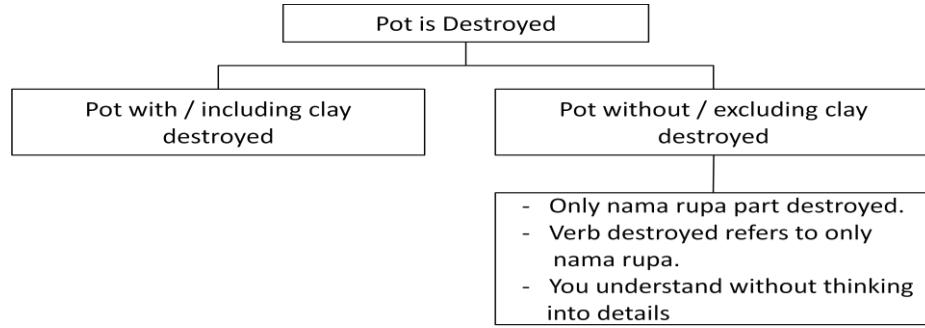
- Avacheda vadi says you have a problem.
- There is Chidabasa = Jiva = Aham = I = You = Tva.
- Mahavakya you can't explain because Aham refers to Chidabasa = Mithya.
- Brahman = Chit = Sad eva soumya idam Agre Asit.
- How – Chidabasa and Brahma Satyam be equated?
- Jiva – can only say – “I am Mithya that Brahman – Original Consciousness is Satyam”.
- No Aikya Samanadhi Karanya student – Jiva – who is listening to Mahavakyam – Tat Tva Asi.... Looks upon himself as Chidabasa.. Mithya.. Can never know or understand or claim Aham Brahman Asmi.
- Jiva can't know.....
Jiva will not know....
- We are mistaken because satyam and mithya can't be connected.
- Mumukshu / Mityarthi Jiva can never comprehend – I am Brahman why?
- I am Chidabasa – Vinashi – perishable. Brahman imperishable.
- At the time of Videha mukti, I Jiva won't be there. How can I claim I am Brahman.
- Jiva is perishable – Jiva can never claim I am imperishable Brahman.
- Both sentences can't be said by one person.
- That objection doesn't stand enquiry because of Samanadhi Karanya Mahavakya.

Samanadhi Karanya Vakhyam
can be explained in 2 ways

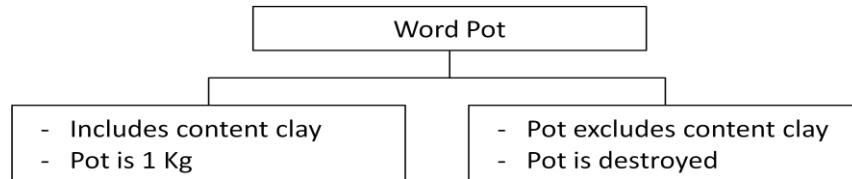
Aikya Samanadhi Karanya
Vakhyam

Bada Samanadhi Karanya
Vakhyam

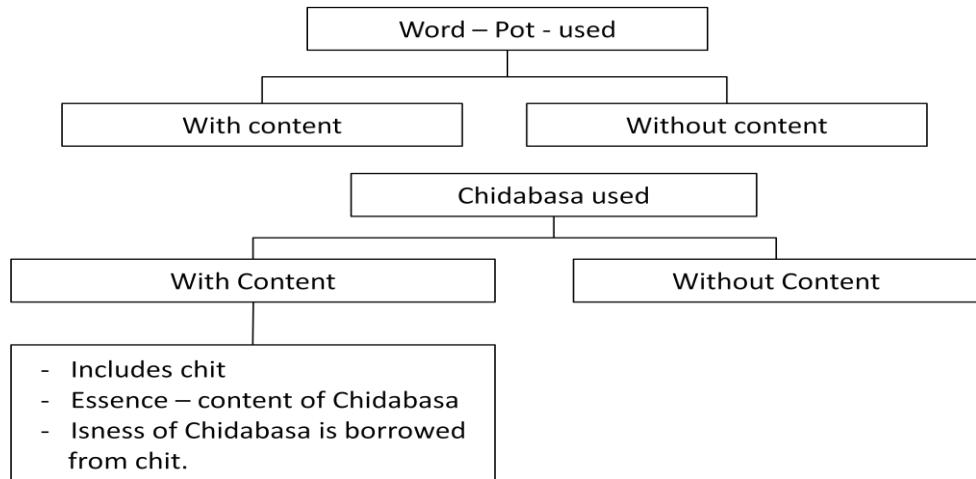
- Language, words, have different meanings according to context.
- Vaguely we understand correctly.



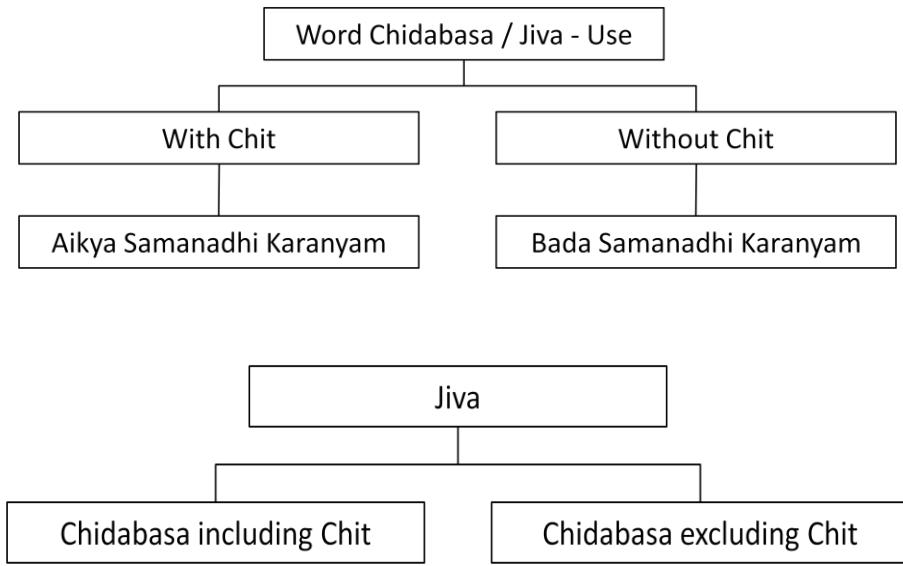
- Pot weight – 1 kg.
- In word pot – content included.
- If you exclude clay – content – pot will weigh nothing.

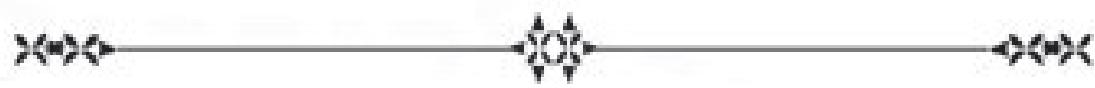


- In the pot, clay is satyam words used including satyam or excluding satyam.
- In all our conversation, words loosely used – sometimes content included, excluded.
- Similarly word Chidabasa / Jiva can be used in 2 fold ways.

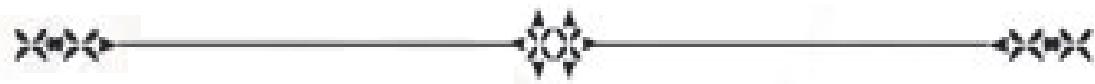


- Chit is in + thru Chidabasa and behind Chidabasa.
- Clay in the pot in & thru pot.





LECTURE 245



LECTURE 245

Verse 42 :

- Abasa vada prakriya.. One method to define Jiva + Ishvara.

Jiva	Ishvara
<ul style="list-style-type: none"> - Chidabasa Reflected Consciousness – in individual Reflected Medium. - Temporary Consciousness 	<ul style="list-style-type: none"> - Chidabasa / Reflected Consciousness in Macro Reflected Medium - Permanent Consciousness.

- Jiva + Ishvara – both reflections.
- Sruti Pramana for Abasa Vada.
- **Chidabasa** : Refers to only Abasa which rises with Reflected Medium and resolves with Reflected Medium.
- During Srishti when Antahkaranam is created, alongwith creation of mind, Chidabasa emerges and at Pralayam Chidabasa will resolve.
- There is temporary Consciousness, Chidabasa which is called Jiva.

Purva Pakshi – Question :

Jiva	Brahman
<ul style="list-style-type: none"> - Referred as Anitya Chidabasa, Aham by all. - Aham = Jiva = Anitya Chidabasa - Perishable. 	<ul style="list-style-type: none"> - Nitya Chaitanyam - Imperishable

- How do you explain Aham Brahma Asmi?
- Anitya Chidabasa can never be at any time Nitya Chaitanyam.

Vidya :

- Aham Brahma Asmi is explicable.
- Saha Vinashi – perishable Jiva, Anitya Chidabasa will not be able to claim Aham Brahma Asmi.
- If Kevala Chidabasa, Ahankara, taken as Aham Brahma Asmi it is called Bada Samanadhi Karanyam (BSK).
- What you have taken as Chidabasa is really speaking chit which is now appearing as Chidabasa.
- Existence taken away from Chidabasa and given to chit.

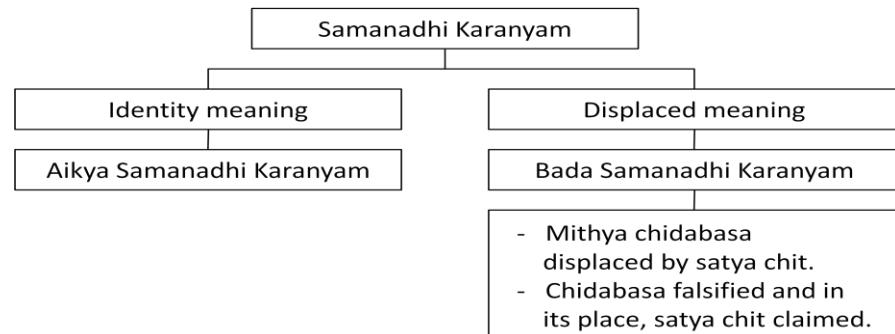
- Chit alone really exists. Chidabasa is only a Vyavaharika appearance of original chit.

- **Chapter 8 – Verse 9 to 13 :**

Aikya Samanadhi Karanyam (ASK).

If Jiva taken as mixture of chit + chidabasa.

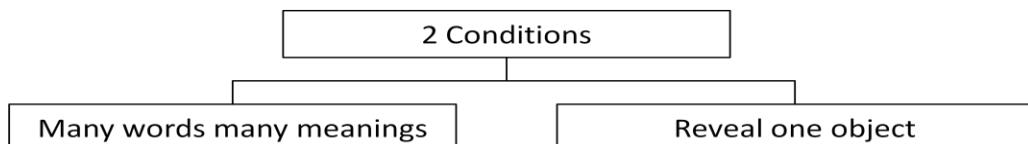
- Here Jiva taken as Kevala Chidabasa – Bada Samanadhi Karanyam.
- It is technical analysis of mahavakyam and how it should be understood.
- Mahavakyam has Bada Samadhi Karanyam... relationship.



- This verse is sankshepa vakyam proposition.

Samanadhi karanyam :

- Name of relationship between 2 or more words not relationship with people. If one word, no relationship.



- 2 words – different meaning – different objects – relationship is called Vaiadhikaranyam.
- Vishnu Sahasranamam – 1000 words – different meanings – one Vishnu.
- Vishwam / Vishnu / Vashatkara / Bhuta Bavya Bavat Prabhu.

Gita Dhyanam Sloka :

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

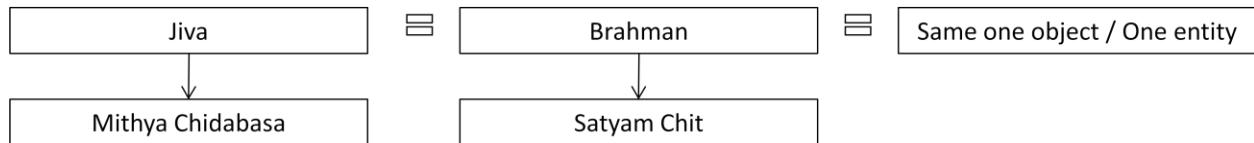
*Prapanna-pārijātāya totra-vetraika-pāṇaye,
jñāna-mudrāya krṣṇāya gitāmṛta-duhe namah.*

Salutations to Krsna : Who is a “tree of fulfilment” (i.e., Parijata or Kalpataru – the bestower of all desires to all those who totally surrender to Him, who has milked the Gita-nectar, the holder of Jnana-mudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His Protection. [Verse 3]

- Prapanna parijataya.... 5 words – 5 meanings – one Krishna.
- Namaskara to Surya, Soma, Mangala Buda...
- Objects different – some devata luminousness different... = Vai Adikaranyam.

Sama – Adhikaranyam	Vai – Adhikaranyam
<ul style="list-style-type: none"> - One Object - Many Words refers to one object - Samanam Adhikaranyam - Satyam Jnanam Anantham Brahman - Tat Tvam Asi - Jivatma / Paramatma – meanings different refer to one chaitanyam 	<ul style="list-style-type: none"> - Many Object - Words referring to many Object. - Vilakshana – Adhikaranyam.

- In Samanadhi Karanyam how?



- Sureshvaracharya in Naishkarmya Siddhi has solved and analysed this.

Verse 43 :

योऽयं स्थाणुः पुमानेष पुंधिया स्थाणुधीरिव ।
ब्रह्मास्मीति धियाऽशेषाप्यहंबुद्धिर्निवर्त्यते ॥४३॥

A man many be mistaken for the stump of a tree ; but the notion of the stump is destroyed when the man is known to be a man. Similarly, when the Jiva knows 'I am Brahman', his notion 'I am Buddhi (the ego-consciousness in the mind)' is destroyed. [Chapter 8 – Verse 43]

- Mahavakya has Bada Samanadhi Karanyam.
- Naishkarmya Siddhi – 2nd Chapter Verse 29
- Normally rope – snake example given.

Example :

- Person standing in Semi darkness, motionless – mistaken as stump of tree.
- **Mistaken notion** : Here is sthanu – stump of tree.
- **Friend with clear vision** : Stump is Man

↓ ↓

Unreal Real

- Samanadhi Karanyam between unreal man and real man.

Aim :

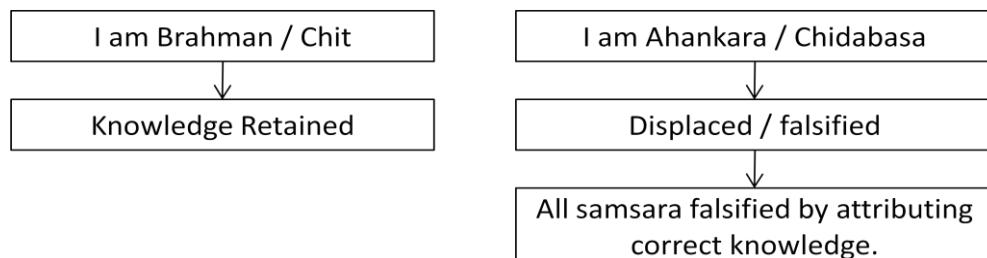
- What you see as stump doesn't exist. Existence should be handed to man.

Samandhi Karanyam :

- Pluck / separate existence from stump to man.
- Stump falsified, dismissed having displaced stump, in that place of stump, he installs man displacement called samanadhi karanyam.
- Esha – “Is”.

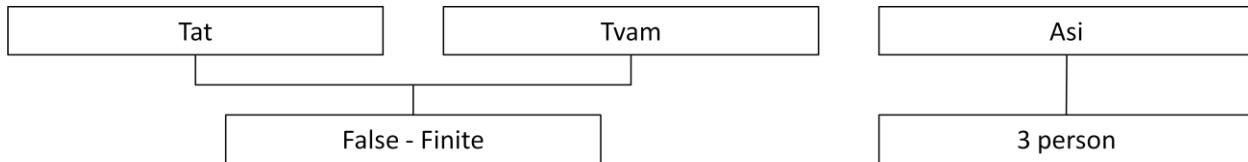
Aim :

- Not equating (Aikyam) but displacing (Bada) – stump notion by man knowledge.
- Not displace stump by man.
- Not happening outside but it is happening inside – stump notion displaced by man knowledge.



- Chidabasa directly associated with mind, mind to body, body to parents, all relations... and consequent samsara.
- Chidabasa has sambanda to mind, body and to all worries.
- Therefore mind pre-occupied with relations.
- Chit has no sambanda.
- I – chidabasa replaced by chit.
- Sthanu dhihi – Nivartate.
- Stump notion displaced.
- Chidabasa stumped by Guru and caught?
- Stump notion displaced by Man knowledge. In the same manner....

- I – Jiva – Aham – Chidabasa – Ahamkara – (Jiva – not mixture – then Aikya Samandhi Karanyam) – Here Ahamkara notion is displaced by Brahma knowledge.
- Chidabasa notion displaced.
- In chit Brahman, Aham and Ahankara 1st / 2nd / 3rd person false.



- 1, 2, 3, eliminated one Brahman in which triputi is not there.
- Am – Connected to 1st person.
Are – Connected to 2nd person
Is – Connected to 3rd person.
- 3 persons – 3 localised existences eliminated.
- One unlocalised existence alone exists – not 1st / 2nd / 3rd person.
- Can't use Am, Are, Is... Brahman alone exists.
- You, I, Is, Are – are appearances.
- Nivritti – called Bada – negation, elimination, displacement, falsification (Like Rope Snake.. Notion in the mind only).

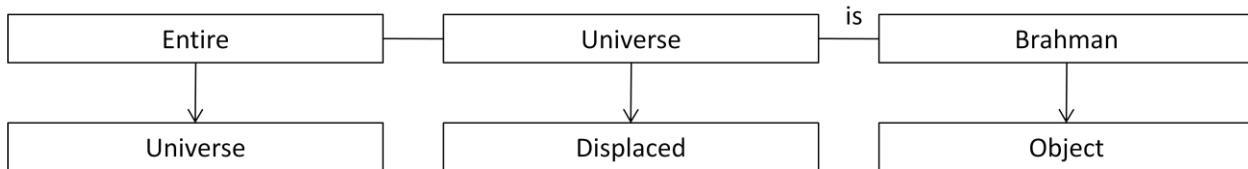
Verse 42 :

- Sureshvaracharya has used Bada Samanadhi Karanyam in Verse 41 – when Jiva is taken as Kevala chidabasa excluding chit. I used in meaning of Ahankara, excluding Sakshi then Aham Brahma Asmi is to be interpreted as displacement of Ahankara or falsification of Ahankara by Bringing in Chaitanyam.
- For Samanadhi Karanyam, Mahavakyam, Tatu Badartha Astu, let us take displacement meaning, not identity meaning in this context.

Verse 43 :

- Bada Samanadhi Karanyam – Interpretation not new approach – not unknown.

a) Sarvam Khalu Idam Brahman :



- **Samanadhi karanyam – Sanskrit definition :**

Bhinna Pravirthi Nimittaram, Samana Vibaktikaram, Padanam Ekasmin Arthe Tatparyaite Samanadhi Karanyam.

- Different meanings, 2 or more words with same case ending, referring to one object = Samanadhi Karanyam
- Sarvam, Khalu = Brahman.

Mundak Upanishad :

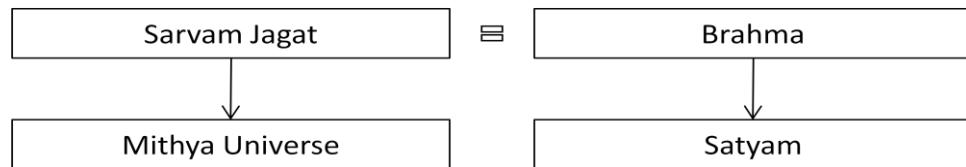
पुरुष एवेदं विशं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थ्यं विकिरतोह सोम्य ॥ १० ॥

Purusa evedam visvam karma tapo brahma paramrtam,
etad yo veda nihitam guhayam so'vidya-granthim vikiratiha somya ॥ 10 ॥

The Purusa alone is all this Universe – the sacrificial works (Karma) and austerities (Tapas). O good-looking youth! He who knows this highest and immortal Brahman as seated in the cavity of the heart, unties the knot of ignorance even here in this very life. [II – I – 10]

b) Braheiva Amrutatvam Purastat, Brahma Paschat, Brahma Dakshitena, Uttarena Adarshyurdvam Prakrutam.

- Braheiva Idam – Vishwam.



How Mithya = Satyam?

- **Either both satyam or mithya :**

No equation from Aikyam Pointed of new.

Equation by Bada Samanadhi Karanyam.

- What you see as universe, stump of tree, snake, is not universe, stump, snake, what is Brahman, man, rope.
- World not equated, world is displaced, falsified, world does not join Brahman.

c) Sarvam Brahma Mayam = Bada Samanadhi Karanyam

- If you can use Bada Samanadhi Karanyam for Brahman, use for Jiva also – Jivo Braheiva na para sarva Brahma, everything is Brahman has got displacement Samanadhi Karanyam relationship with the world. Not identity Samanadhi Karanyam after this vakyam world is negated.

d) Isavasyam Idagum Sarvam, Tena Tyaktena – Tyaga – renouncing refers to Bada Samanadhi Karanyam

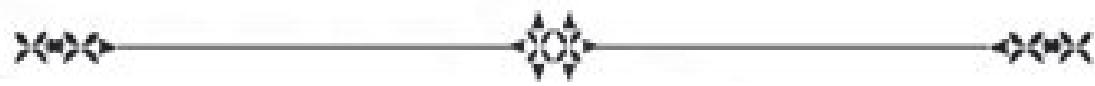
- Negate 1st / 2nd / 3rd person, instead of taking Aikya Samanadhi Karanyam. Can take Bada Samanadhi Karanyam – Aham should include only Chidabasa not sakshi.
- I = Jiva = Ahamkara
= Mithya
= Brahman (Satyam)
- Am I Satyam or Mithya

↓

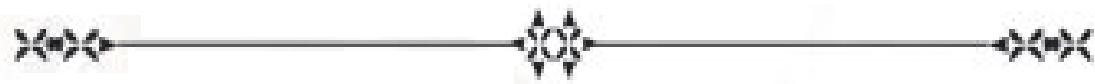
I am Satyam including Sakshi, Chit – Which is wearing coat of chidabasa.

- I am Mithya – nobody as chidabasa.

Brahma has Bada Samanadhi Karanyam relationship not Aikya Samanadhi Karanyam



LECTURE 246



LECTURE 246

Introduction :

Verse 45 :

सर्वं ब्रह्मेति जगता सामानाधिकरण्यवत् ।
अहं ब्रह्मेति जीवेन सामानाधिकृतिर्भवेत् ॥४५॥

In another Sruti text : 'Everything is Brahman', Brahman and the universe are shown to be identical ; it also is to be interpreted in the above sense, viz., what appears to be 'all this', i.e. the universe, is really Brahman. Similarly, in the text 'I am Brahman' the same identity of Jiva and Brahman is indicated. [Chapter 8 – Verse 45]

- How Mahavakyam interpreted according to Abasa vada?
- Depends on meaning of Aham in aham Brahma Asmi.
- Laukika Drishti – Aham = Jiva = Kevala Chidabasa = Ahankara.
- Shastriya Drishti – Aham = Sakshi behind chidabasa.
- If Aham Brahma Asmi

↓ ↓

Chidabasa = Chit / Sakshi

Purva Pakshi :

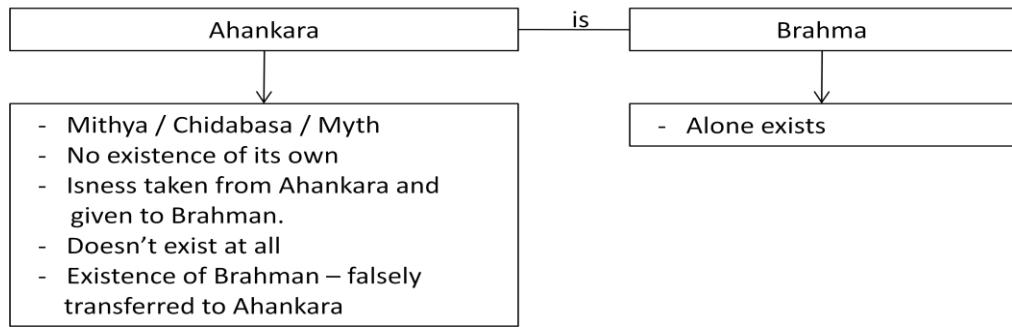
- How Mithya = Sathyam?

Vidya :

- Mahavkya equation not possible. When Jiva = Kevala Chidabasa.
- No Aikyam Samanadhi Karanyam between mithya and satyam.

Change method to Bada Samanadhi Karanyam :

- Displacement Samanadhi Karanyam.
- Snake never equal to rope.
- What you see as Snake is nothing but rope.
- No Snake in reality. Snake dismissed as false and in the place of false snake, I am mistaking the rope's.
- Isness attributed to Snake placed to Rope – which alone reveals existence.
- Existence transference is attained by Bada Samanadhi Karanyam.



- Brahman's existence falsely transferred to 1st person – existence gets name – Am.
- Amness of Ahamkara = Existence borrowed from Brahman.
- You are Brahman.

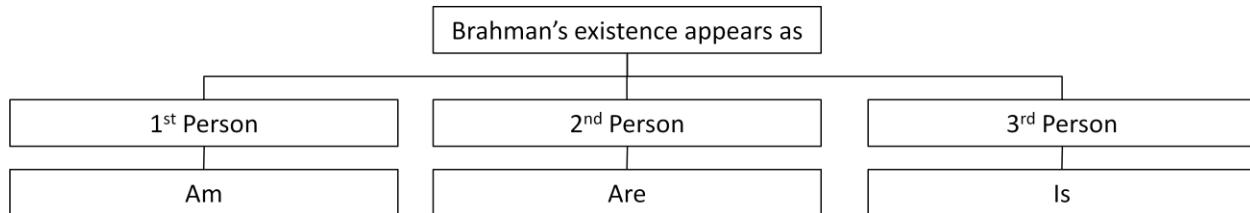
↓ ↘

Ahankara Existence

↓

Taking existence from you Ahankara and handing over to Brahman.

- Brahman's existence appearing in 2nd person as are.



- In Brahman's existence, no Am, Are, Is – Brahman is without division of 1st, 2nd, 3rd person.
- Can't say Brahman is, Brahman are, Brahman am.
- In Brahman – 3 persons are not there.

Sad Darshanam :

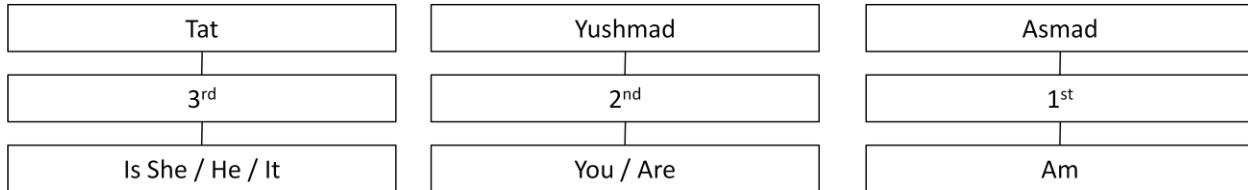
तद्युष्मदोरस्मदि संप्रतिष्ठा तस्मिन्विनष्टेऽस्मदि मूलबोधात्।
तद्युष्मदस्मन्मतिवर्जितैका स्थितिर्जवलन्ती सहजाऽत्मनः स्यात्॥१६॥

Tad yushmadorasmdi sampratishttha tasmin vinashthe asmdadi mula bodhat
tad yushmadasman mati varjitaika sthitir jvalanti sahajatmanah syat ॥ 16 ॥

'You' and 'that' are based on the 'I'. When you go to the root of the 'I', 'you' and 'that' disappear. That state, which is bereft of the notions of 'I', 'you' and 'that', is one and one alone. That state which is the true and natural state of the Self, is all revealing and splendidous. [Verse 16]

- Initially have 2nd / 3rd person because of 1st person ahankara...

- Ahankara rises in Jagrat – Sushupti – Ahankara – 1st person dissolved.
- No. 2nd / 3rd person.
- Negate all 3 – what left...



- No 1st / 2nd / 3rd – Brahman alone exist.
- That existence alone remains in world as Am / Are / Is – existent.
- This Existence doesn't belong to 1st / 2nd / 3rd person. All limited by other 2
- Aham Brahman = Ahankara displacing Samanadhi karanyam.

Chandogya Upanishad :

- Sarvam Brahman.
- Sarvam Khalu Idam Brahman.

Mundak Upanishad :

पुरुष एवेदं विशं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतोह सोम्य ॥ १० ॥

Purusa evedam visvam karma tapo brahma paramrtam,
etad yo veda nihitam guhayam so'vidya-granthim vikiratiha somya ॥ 10 ॥

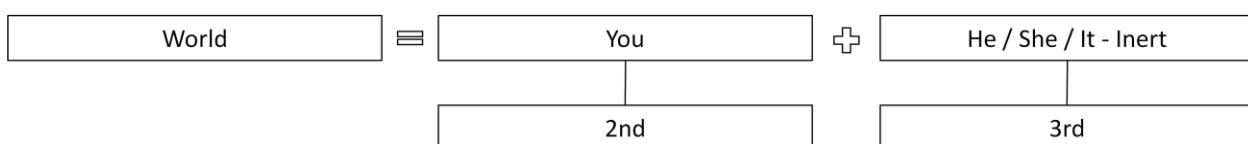
The Purusa alone is all this Universe – the sacrificial works (Karma) and austerities (Tapas). O good-looking youth! He who knows this highest and immortal Brahman as seated in the cavity of the heart, unties the knot of ignorance even here in this very life. [II – I – 10]

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahma-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- World and Brahman put in Samadhi karanyam.
- Along with Jagat – 2nd + 3rd person comes.



- World is displaced as nonexistent and existence handed over to Brahman alone.
- **Aham Brahma Asmi – Brihadaranyaka Upanishad :**

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तस्वर्मभवत्; तद्यो यो देवानां प्रत्यबुद्ध्यत स एव तदभवत्, तथर्णाम्, तथा मनुष्याणाम्; तद्वैतपश्यवृषिर्वामदेवः प्रतिषेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमव्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा होषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै ब्रह्मः पशवो मनुष्यं भुञ्ज्युः, एवमेककः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

tathā rsinam, tathā manusyānām. taddhītāt paśyan rsir vāma-devaḥ pratipede,
aham manur abhavam sūryā ceti, tad idam api etarhi ya evam veda, aham
brahmāsmīti sa idam sarvam bhavati; tasya ha na devās ca nābhūtyā iṣate,
ātmā hy esam sa bhavati. atha yo anyām devatām upāste, anyo'sau
anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai
bhavah paśavo manusyam bhuñjyuh, evam ekaikah puruso devān bhunakti;
ekasmīnna eva paśāv ādīyamāne'priyam bhavati, kimu bahus? tasmād esām tan
na priyam yad etan manusyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

Sarvam Brahma - Chandogya Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १

Sarvam khalvidam brahma tajjalaniti santa upasita,
atha khalu kratumayah puruso yathakraturasminnloke
puruso bhavati tathetah pretya bhavati sa kratum kurvita ॥ 1 ॥

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [III – 14 – 1]

- Jivena chidabasa dismissed, chit installed both Bada Samanadhi Karanyam.
- How we experience Brahman?
- Whenever we experience existence of Anything, it is experience of Brahman. Existence doesn't belong to 1st / 2nd / 3rd person.

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमस्तकल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्वेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtae ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- 1st / 2nd / 3rd person Asat, borrow existence from Brahman. Appears Sat, called Mithya – Samanadhi Karanyam.

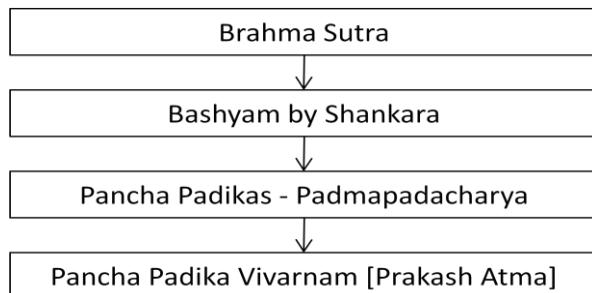
Verse 46 :

सामानाधिकरण्यस्य बाधार्थत्वं निराकृतम्।
प्रयत्नतो विवरणे कूटस्थस्य विवक्षया ॥४६॥

It is true that the author of the Vivarana gloss has denied the Badha-samanadhikaranya interpretation (and has accepted the Mukhya-samanadhikaranya interpretation) of 'I am Brahman'. It is because he has taken the 'I' in the sense of Kutastha-caitanya and not in the sense of Cidabhasa. [Chapter 8 – Verse 46]

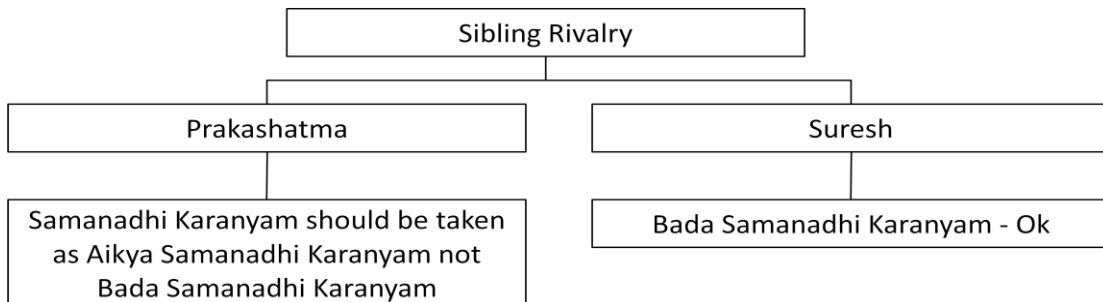
Scholarly Purva Pakshi :

- Panchapadika Vivaranam by Padmapadacharya – disciple of Shankara.

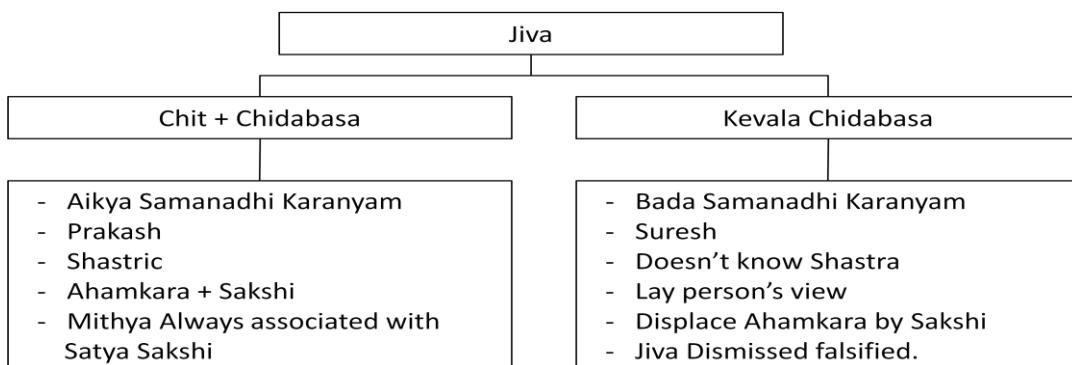


Pancha Padika :

- 5 Sections out of 16 sections of Bashyam. Not available now.



- Both correct – depending on Jiva definition.



Aikya Samanadhi Karanyam	Bada Samanadhi Karanyam
<ul style="list-style-type: none"> - Unlocalised Sakshi - Know All pervading, limitless Consciousness - Consciousness not limited by boundaries. - Shastric Angle : Jiva mix of Ahamkara + Sakshi. - Can't be totally displaced by Brahman. - Ahamkara can't be thrown. - Retain sakshi by Aikya Samanadhi Karanyam – not Bada Samanadhi Karanyam and throw baby with water. 	<ul style="list-style-type: none"> - Localised Ahamkara - Doesn't know all pervading Consciousness
<ul style="list-style-type: none"> - Peel of Banana, Ahamkara, Chidabasa eat fruit of Brahman. 	<ul style="list-style-type: none"> - Animals eat full Banana
<ul style="list-style-type: none"> - Jeeva has Ahamkara Skin + Sweet. - By Baga tyaga lakshana remove chidabasa. - Left behind sakshi + Brahman have Aikyam. - Vivarnakara talking about Aikya Samanadhi Karanyam. 	<ul style="list-style-type: none"> - Suresh taking Jiva = Chidabasa.
<ul style="list-style-type: none"> - Clarity in thinking required. - Pot + clay in front of me. - I say lot of Pot = 1 kg - Drop name & form – Weight of clay = 1 kg 	<ul style="list-style-type: none"> - Potter manifest pot from clay. - Nama Rupa manifests not clay. - Chidabasa manifests + Unmanifest not Brahman.

- Pot can include / exclude clay.
- Jiva can include / exclude sakshi.
- Depending on context, you negate – Badah Arthaha....

Jiva :

- Mishriti Jiva.
- Kutasta hidden, behind peel of Ahankara.

This verse :

- Sankshepa Uttaram.

Verse 47 :

शोधितस्त्वंपदार्थो यः कूटस्थो ब्रह्मरूपताम् ।
तस्य वकुं विवरणे तथोक्तमितरत्र च ॥४७॥

In the text 'That thou art' the word 'thou, freed from all adjuncts, is Kutasta ; and in Vivarana and other (advanced) works attempts are made to establish its identity with Brahman. [Chapter 8 – Verse 47]

Technically important :

- In Bada Samanadhi Karanyam, won't discuss of Aikya Samanadhi Karanyam → Vakya Vritti

- Here both side by side discussed.
- “Unique” – Normally depends on intention of author – Chidabasa – Mithya.. Chit – Satyam.
- Here Ask before Bada Samanadhi Karanyam.
- Jiva = Chit + Chidabasa.
- Mithya and can never exist without satyam behind.
- Yatra Yatra mithya – Vastu.. Tatra tatra satyam.. Must be there.
- I = Chidabasa + Chit.
- When you receive Mahavakya, can't take mix equation – can't fit.

Jiva	Ishvara
Alpagya	Sarvagya
Ekatmavan	Sarvatvam

- Peel of chidabasa by baga tyaga lakshana.
- Process of peeling – called shodanam.
- Before cooking – Remove dirt in vegetables.. Remove potato peel.
- Sadhana Chatushtaya Sampatti = Fire = Heat = Skin of Chidabasa.
- Reflected Consciousness + Reflected Medium – Peeled off Ahamkara... Shodanam.
- What's left is Kutasta / Chit / Sakshi / Original Consciousness, Vyashti Chaitanyam, Individual Original Consciousness behind.
- Vyashti Shariram = Total Original Consciousness – Behind whole creation

= Brahman

= Aikyam – Identity

↓

Aikya Samanadhi Karanyam used by Prakashatma = Vivanakara.

- Vakya Vritti – Shankaras Aikya Samanadhi Karanyam.
- Majority of texts use Original Consciousness + Reflected Consciousness – Aikya Samana Adhikaranam.

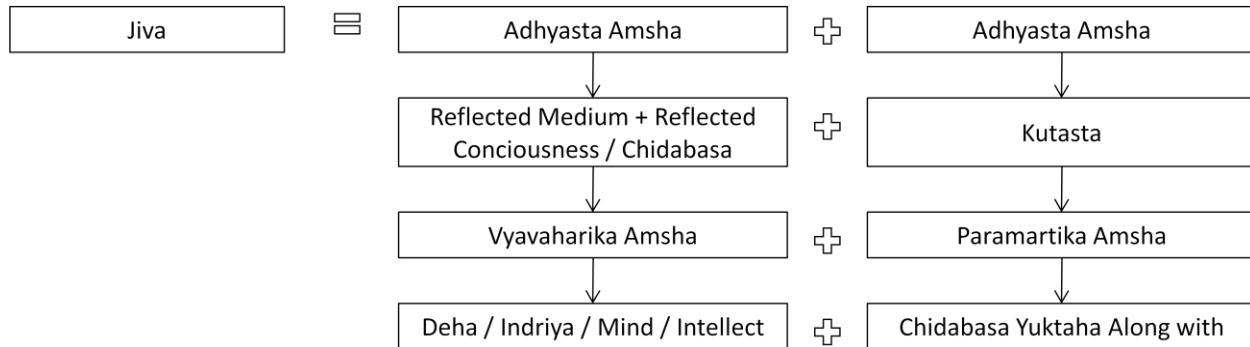
- What is peeled off? What is retained?

Verse 48 :

देहेन्द्रियादियुक्तस्य जीवाभासभ्रमस्य या ।
अधिष्ठानचित्तिः सैषा कूटस्थाऽत्र विवक्षिता ॥४८॥

The consciousness, the substratum on which the illusion of Cidabhasa together with the body and the sense organs is superimposed, is known as Kutastha in Vedanta.
[Chapter 8 – Verse 48]

- Jiva = Mishram = Shastriya Drishtam = Aikya Samanadhi Karanyam
- Before Bada Samanadhi Karanyam – Laukika Drishti – Kevala Chidabasa.



- Brahmaha = Delusion – which doesn't have real existence.... All belongs to adhyasa.

Law :

- Mithya borrows existence from Paramartikam.
- Dreamer borrows existence from Waker.
- Waker borrows existence from Satyam / Original Consciousness / Paramartikam (Underneath – supporting it)
- Adhishtana = Real Original Consciousness Real component belonging to Jiva....
- Kutasta included in Aham – Brahma Asmi.
- Chitihi = Chaitanyam = Feminine
- Changeless Consciousness = Remainder Consciousness = Aham in Mahavakyam – According to prakashatmani Muni.

Verse 49 :

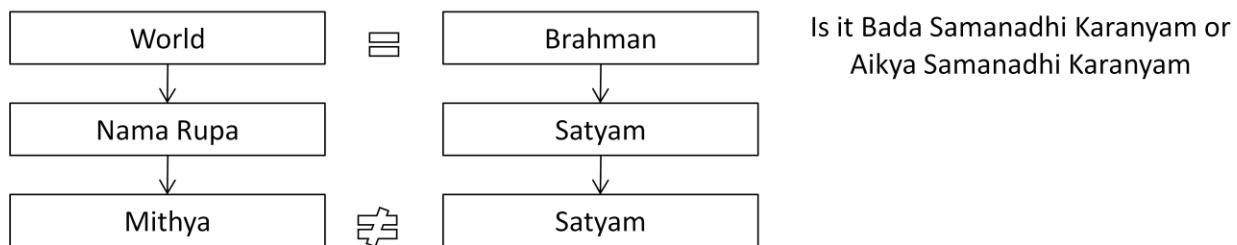
जगद्भ्रमस्य सर्वस्य यदधिष्ठानमीरितम् ।
त्रय्यन्तेषु तदत्र स्याद्ब्रह्मशब्दविवक्षितम् ॥४९॥

The substratum, on which stands the illusion of the whole world, is described in the Vedanta by the word Brahman.
[Chapter 8 – Verse 49]

Aikya Samanadhi Karanyam :

- Verse 47 + 48 – Aham = Brahman.

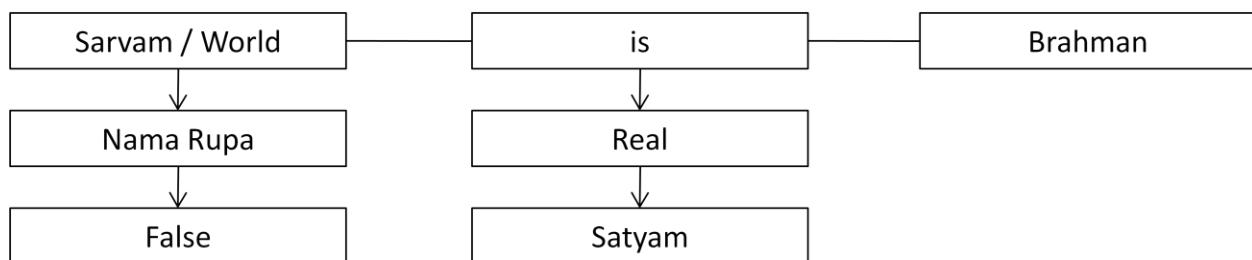
a) Sarvam Brahman :



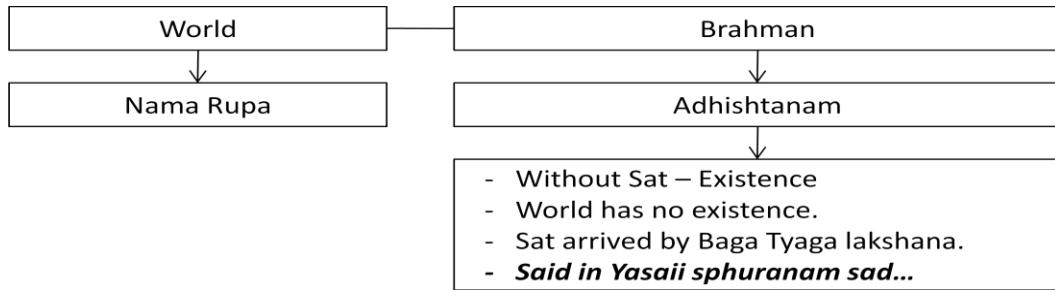
- Bada Samanadhi Karanyam – Displacement Samanadhi Karanyam not Aikya Samanadhi Karanyam.
- Brahman alone is – No world at all.

b) Shastriya meaning :

- World = Not pure Nama Rupa... but mix of Nama Rupa + Sat – Existence.



- When you dismiss world, as mix.
- When you dismiss world, sat will go away. Therefore Aikya Samanadhi Karanyam.
- How you see Aikyam? Not directly...
- Peel off Nama Rupa from world Sat – Adhishtanam left out.
- Generally world is Brahman – Taken as Bada Samanadhi Karanyam.
- Aikya Samanadhi Karanyam is also possible.



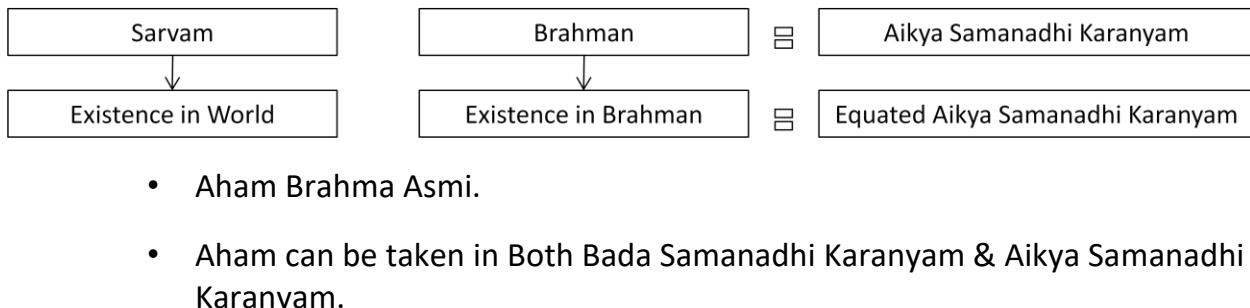
Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्वेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

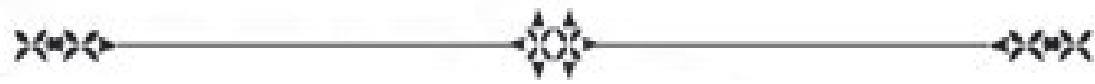
Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhavent-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

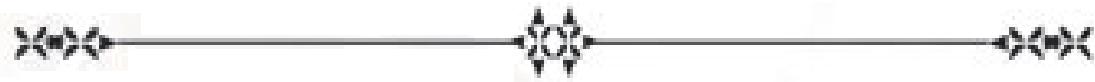
- Sat – Existence in the world is identical with Brahman.
- Sat in Brahman taken up in Upanishad.
- Veda Traya = Rig / Yajur / Sama.
- Atharvana used in Rituals.
- Traya = 3 Khandas (Karma / Upasana / Jnana Khandas)
- In all Upanishads, existence = Brahman.



- Aham Brahma Asmi.
- Aham can be taken in Both Bada Samanadhi Karanyam & Aikya Samanadhi Karanyam.

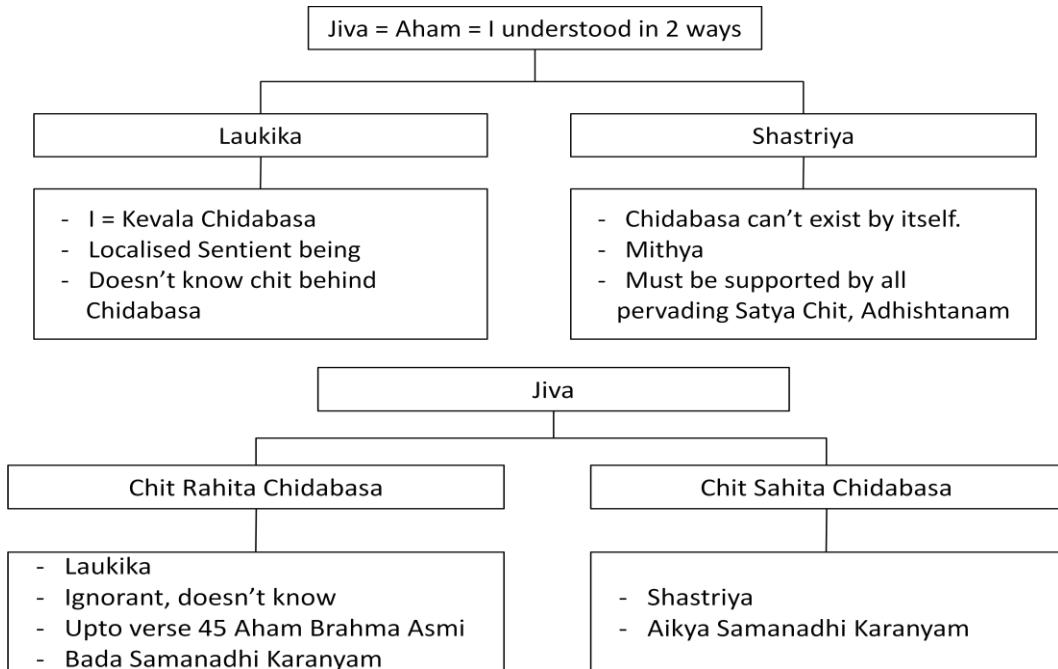


LECTURE 247



LECTURE 247

Verse 49 :



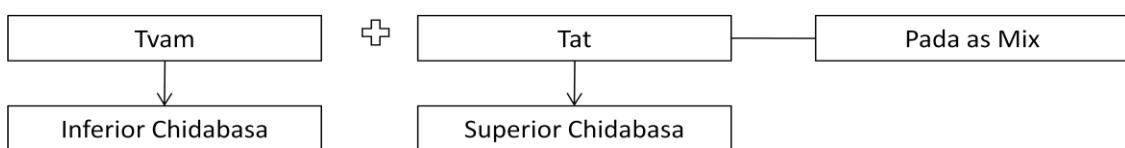
- Mithya Jiva and Satyam Brahman can have only Bada Samanadhi Karanyam.
- Only Bada Samanadhi Karanyam falsifies, displaces.
- Mithya Jiva displaced, chit alone remains in Aham – Chit – 1st / 2nd / 3rd persons not there.
- Bada Samanadhi Karanyam if Jiva is kutasta chidabasa.
- If Jiva taken as Shastriya Drishti Chit + Chidabasa, Aikya Samanadhi Karanyam – of Vivarnakara.

Verse 46 – 51 : Diversion.. Topic

- Aham Brahma Asmi / Tat Tvam Asi.
- Bada Samanadhi Karanyam should not be taken. Chit will also go - Bada Samanadhi Karanyam. Strongly criticised in Verse 46.

Verse 47 – 49 : Vivarna Acharya

- Ask reinterpretation of Mahavakya.



- By Baga Tyaga inferior, superior Chidabasa knocked off. Left is chit which is not gradable.
- Taratamyam – Gradation at Chidabasa level only / Reflected Consciousness level only.

Verse 47 + 48 :

- Aham – Tvam – Padartha lakshyartha.
- How to arrive at Lakshyartha?
- Vyashti negated – Chidabasa negated.
- Kevala chit – Aham = Kutasta Chaitanyam.

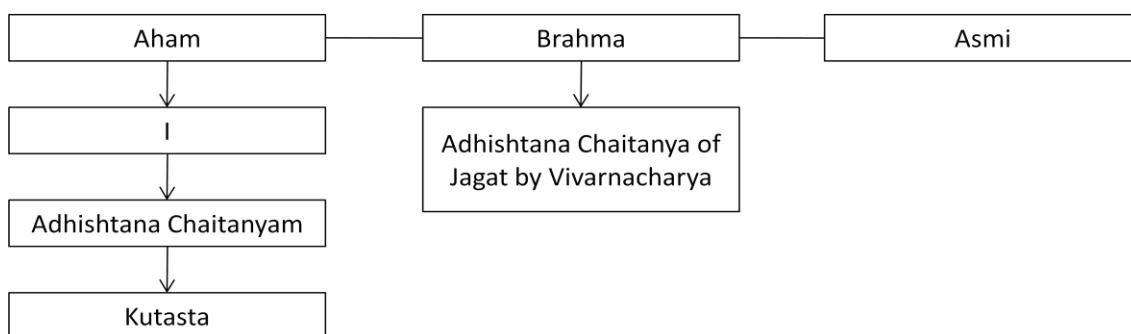
Verse 48 :

- Adhyasa chitihi – in Tat Tvam Asi and Aham Brahma Asmi.
- Tat Pada / Brahman / Adhishtanam after getting Rid of Samashti Chidabasa what is left is pure chit by Baga Tyaga Lakshana.
- Come to Adhishtana Chaitanyam talked in Vedanta.

How Adhishtana revealed in Vedanta?

Answer :

- Adhishtanam of not individual Chidabasa but Macro Chidabasa and Macro Universe.
- Macro Adhyasa consists of 6 factors Sthula / Sukshma / Karana Prapancha and Sthula / Sukshma / Karana Pratibimba Chantianyam.
- Reflections called Vaishvanara / Hiranyagarbha / Ishvara.
- Put together – Jagat Rupaha Bramaha.



Verse 50 :

एतस्मिन्नेव चैतन्ये जगदरोप्यते यदा ।
तदा तदेकदेशस्य जीवाभासस्य का कथा ॥५०॥

When the whole world of Maya is recognized as a superimposition on this one consciousness, Brahman, what to speak of Jiva who is only a part of this world. [Chapter 8 – Verse 50]

- When Prapancha Trayam + Pratibimbita Chaitanyam are superimposed, on Brahman.
- By Kai Mudikan Nyaya.. What to talk of individual Vishwa, Teijasa, Pragya.
- If Mountain is food – Door + Windows is side dish.
- Mahavakya negates macro itself, what to talk of Micro.
- Jagat = Virat / Hiranyagarba / Ishvara – 3 get dismissed in Saguna... falsified Ananta Kalyana Gunaha negated...

Mandukya Upanishad :

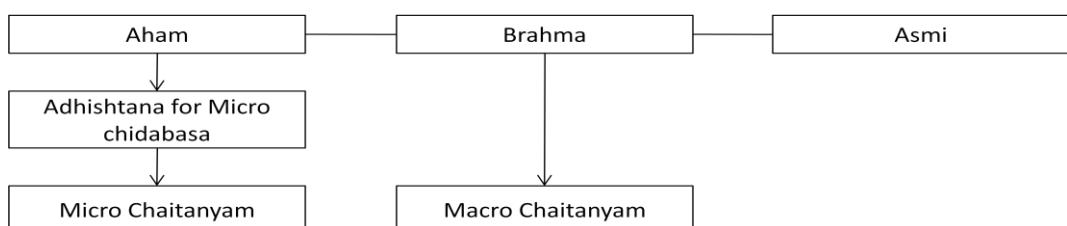
- Ishvara included in 3rd pada. In 4th pada.. All 3 negated.. Virat / Hiranyagarba / Ishvara – in trouble at time of Mahavakya.
- Sharira trayam from Micro Angle / Small Mithya.
- Macro superimposed mithya.
- Jeeva abhasa also superimposed only.

Verse 51 :

जगत्तदेकदेशाख्यसमारोप्यस्य भेदतः ।
तत्त्वंपदार्थौ भिन्नौ स्तो वस्तुतस्वेकता चितेः ॥५१॥

The difference between the entities indicated by 'that' and 'thou' is due to that of the superposed world and Jiva, which is only a part of it ; in reality they are one consciousness. [Chapter 8 – Verse 51]

Question :



- Why 2 words for one Chaitanya.
- Padartas – one + same
- Padam – should be same.
- Tat – Tvam Asi

↓

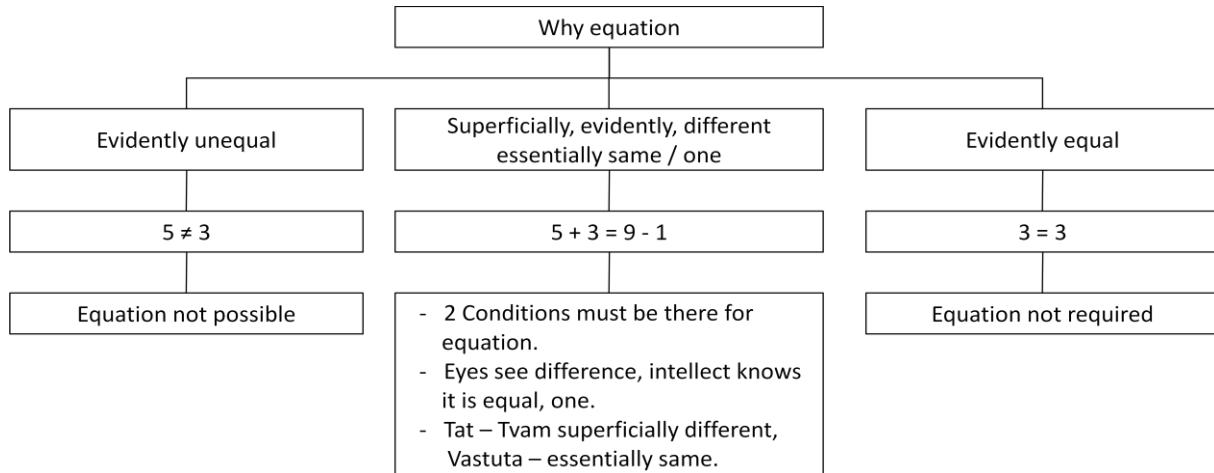
Both Adhistana Chaitanya

One object, 2 words.

- Adhyasa different for which it is Adhishtanam.
- Nungambakkam / Tamilnadu / India – w.r.t. boundary.

Vidya :

- One lady – Drishti bheda mother, sister,
- Nama Bheda – As Adhishtanam of Micro called Kutasta.
- Whole – total – Brahman.
- Macro superimposition = Jagat / World
 - = Virat / Hiranyagarbha / Ishvara.
- Part of that = Micro superimposition Vishwa / Teijasa / Pragya.
- Difference at Chidabasa level.
- At chit level – No Micro / Macro Chit.
- 2 Names are based on Chidabasa difference. Kutasta Brahman both mithya.
- No chit difference - Ahamakam / Arupam.
- Meaning of Tat, Tvam Pada Superficially different, intrinsically different, superficial difference from Chidabasa angle. In reality, essential nature, Adhishtana Chaitanya only one.

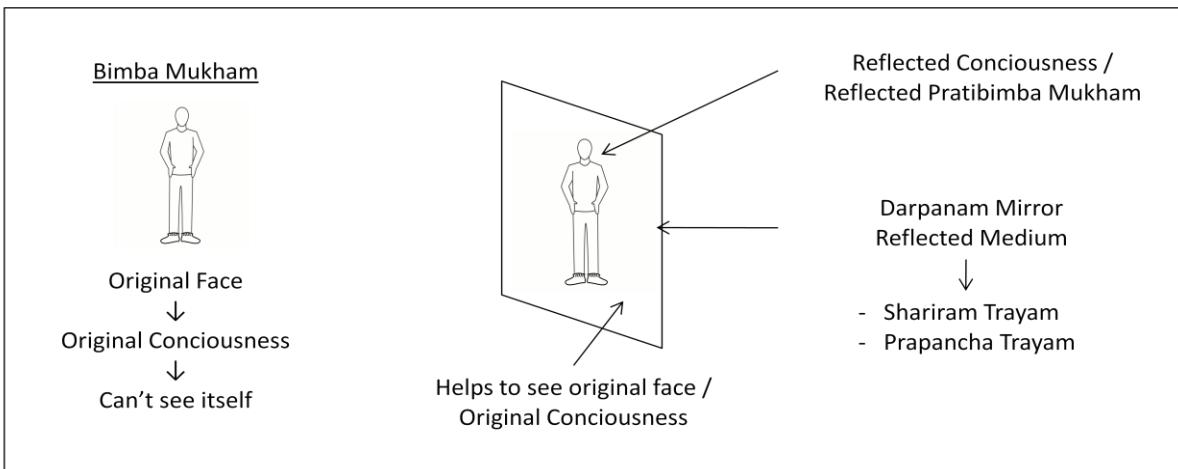


Verse 52 :

कर्तृत्वादीन्बुद्धिधर्मान्त्यस्फूर्त्याख्यां चात्मरूपताम् ।
दधिभाति पुरत आभासोऽतो भ्रमो भवेत् ॥५२॥

(That it is a genuine case of superposition is proved by the fact that) Cidabhasa, the reflected consciousness, partakes of the characteristics of both, the superposing intellect, such as agentship, enjoyership, etc., and the superposed Atman, which is consciousness. So the whole Cidabhasa is a creation of illusion. [Chapter 8 – Verse 52]

- Important sloka – concludes Mahavakya Vichara.
- Why Chidabasa Mithya?
- It is Anirvachinya vastu. In explicable – Maya – Reflected Medium can't prove its existence or its nature clearly.
- Upadesha sahishri – 18th chapter.
- Pratibimba mukham 3rd entity experienced, when Bimba Mukham (Original Face) is in proximity with Reflected Medium – Mirror – Darpanam.



Question :

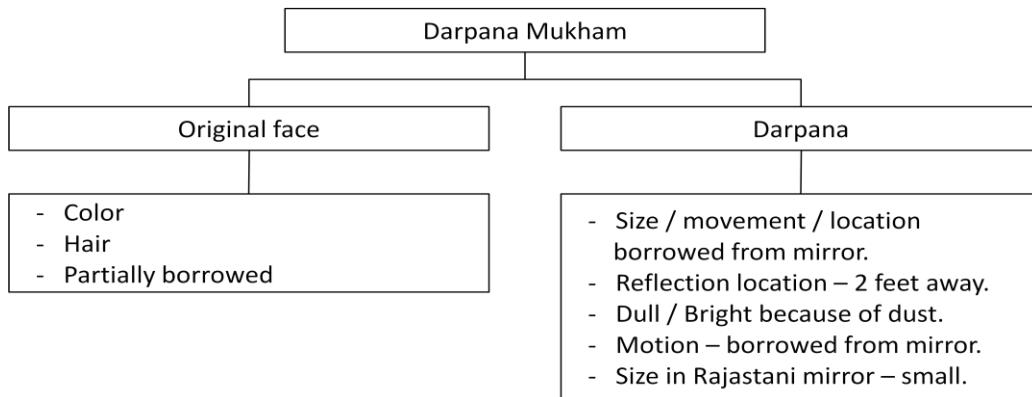
- Does Pratibimba Mukham have satta of its own?

Answer :

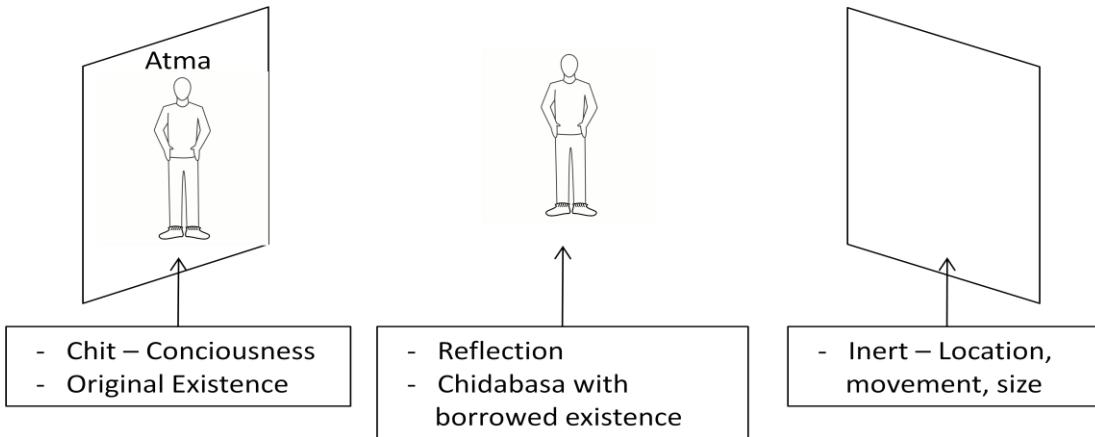
- No – if so, when original face, mirror is withdrawn, it ceases to exist.
- Reflected face borrows existence from Bimba mukham.
- Reflected Face has no independent existence.
- What has borrowed existence is Mithya.

Reflected Face :

1. Satta Nasti – has borrowed existence
2. Doesn't have clear nature of its own – cooked up entity – salad.
 - o Attributes borrowed from mirror or original face.
 - o Salad – not new dish.



- Reflection has no attribute of itself.
- Pratibimba mukham = cooked up entity enjoying borrowed existence.
- Attributes borrowed from medium + face.
- Similarly Chidabasa – reflection formed in Buddhi... Antahkaranam – Darpanam.
- I = Atma – in the proximity of Antahkara there is a mysterious 3rd entity called Chidabasa.



- What is proof Chidabasa has borrowed existence?
- Sushupti – Mirror, Mind, resolved.
- Chidabasa goes... Chidabasa doesn't have its own existence.

Atma	Mind / Antahkaranam
<ul style="list-style-type: none"> - Has effulgence - No modification - Pratibimba Surya shining because of Bimba Surya 	<ul style="list-style-type: none"> - All modifications - Mind inert.

- Mysterious Chidabasa proves fake entity = 3rd person – imposter.

Example : Kalyana Mandapam

- Imposter enjoys music + dinner till 2 persons from groom / brides party sit with him + enquiry starts.

Sat Darshanam :

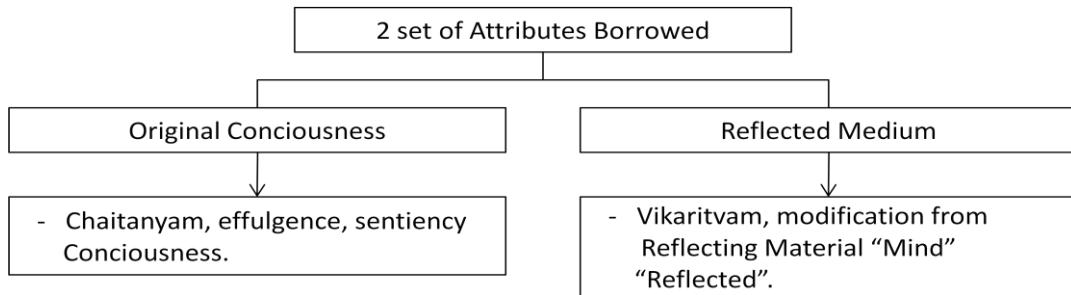
देहो न जानाति सतो न जन्म देहप्रमाणोऽन्य उद्देति मध्ये ।
अहंकृतिग्रन्थविबन्धसूक्ष्म- शरीरचेतोभवजीवनामा ॥२६॥

Deho na jaanaati sato na janma dehapramaanoanya udeto madhye
ahamkrtigranthivibandhasuksma zariiracetobhavajivanaamaa ॥ 26 ॥

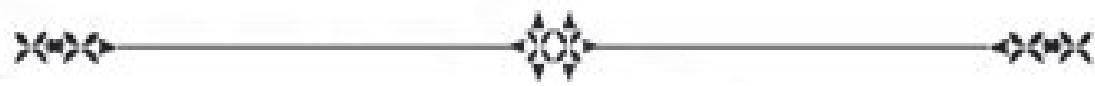
The body (that is born) is not conscious; the Aatman (that is conscious) is not born. Between these two there rises another entity which depends upon or is associated with the body (Manas and the intellect). It is called by different names, such as the ego, the knot (of the heart), bondage, the subtle body, the Antahakarana, the samsara, the Jeeva etc. [Verse 26]

- Reveals mysterious nature. Therefore Mithya – imposter.
- This verse is source of Sad – Darsanam Sloka.
- Abasa dadad – da-hold / carry.
- Chidabasa holds – carries 2 groups of attributes – borrowed from 2 sources.
- Reflecting medium mind / Buddhi.

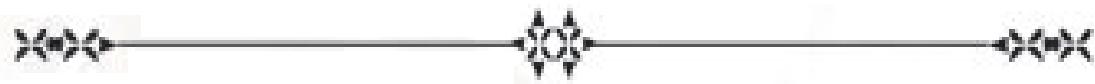
- Kartrutvam / Boktrutvam / Pramatrutvam – All 3 required Vikara – change.
- Doer / Enjoyer / Knower with change.
- Every action is change in Vritti.
- Mamopatha... action – doer
- Neivediyam swallowing – enjoyer.
- Learning – Pramata – knower.
- Tru – Datu – modification borrowed from Reflected Medium.
- Buddhi can give only modification not Chaitanyam.
- Buddhi – Jadam – Bautikatvatu.... Kartrutvam requires Chaitanyam chit – Abasa = Gets semblance of chit.
- Chit-abasa – also holds Atma Rupa – Nature of Atma – Sphuruti Aikyam.
- Sentency, Chetanatvam, effulgence borrowed from chit.



- Reflected + Consciousness = Reflected Consciousness.



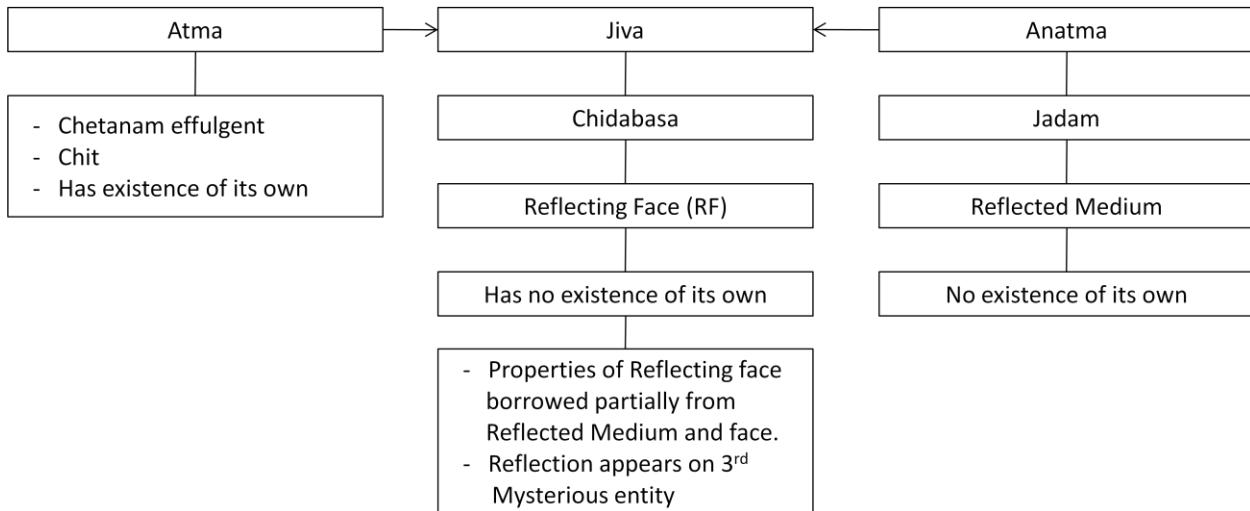
LECTURE 248



LECTURE 248

Introduction :

- Verse 52 – concludes Abasa based Mahavakya Vichara / Vada.
- Chidabasa = Jiva = Mithya.
- Jiva is intermediary cooked up entity borrowing property of Atma and Anatma.



- First, we assume anatma as 2nd entity available – and 2 existing entities and dismiss 3rd entity.
- Then, Aikya Samanadhi Karanyam – does Anatma world exist as separate entity.
- Here Assume Anatma Buddhi and Atma.
- Does chidabasa exist as third entity apart from Atma and Anatma?
- Chidabasa – reflection – does not have existence of its own. It has modification of minds vrittis borrowed from Anatma and sentiency, chaitanyam, effulgence from Atma.
- Chidabasa Ahamkara appears in front as Jiva / Karta / Bokta / Pramata Dadatu – Ahamkara carries Buddhi + Atmas dharmas – in form of modifications.
- Karta, Bokta, Pramata – require thought modifications.
- Chidabasa carries Atmas Svarupam – Sphurti Anya – Effulgence, Sentiency, Chaitanyam.
- Buddhi sentient because of Chidabasa – by itself Jadam.

- Sentience borrowed from Atma, Sphurati Aakyam.
- Having borrowed 2, Ahankara Mysteriously appears as Jiva because of its Anirvachaniya svarupa. Therefore called Brahmaha, Adhyasa, Superimposition.

Brahma Sutra :

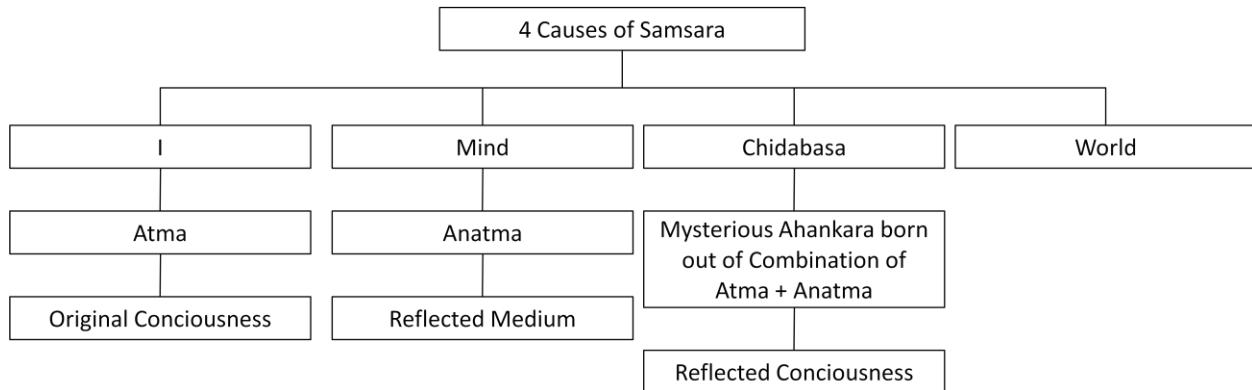
- Introduction to Adhyasa Bashyam Yushmad Ashmat Gocharayo....
- Atma + Anatma property mixed up in form of Aham + Mamakara.

Verse 53 :

का बुद्धिः कोऽयमाभासः को वात्माऽत्र जगत्कथम् ।
इत्यनिर्णयतो मोहः सोऽयं संसार इष्यते ॥५३॥

What is the intellect? What is the reflected consciousness? And what is the Self? How is the world here? Because of indecision about these questions ignorance has arisen. This illusion is also called Samsara. [Chapter 8 – Verse 53]

- Samsara, because 4 factors clearly not understood.
- 4 factors is cause of Samsara. Let 4 factors continue, don't dismiss, understand clearly, perspective changes, becomes entertainment.



- Once Ahamkara comes into being, world automatically will exist.
- Ahankara can't exist without experience of world.
- Ahankara Rises – World Rises / Appears
- Ahankara dissolves – World dissolves / Disappears.
- If Original Consciousness alone is there, no Ahankara, no world. Original Consciousness can't say I am Original Consciousness.
- Original Consciousness to claim I am Original Consciousness, Reflected Medium + Reflected Consciousness required.
- In Sushupti, don't claim I am sakshi.. Illuminating blank state of Sushupti.

- In mere Original Consciousness, no Vyavahara, 4 required compulsorily.
- What should I do?
- Drop 3 – World, Mind, Chidabasa as Mithya for experience only not real.
- Dropping all 4 is buddhism.
- 3 factors eternally available for continuous entertainment...

Short Nap	Long Rest
<ul style="list-style-type: none"> - Deep sleep - Maranam 	<ul style="list-style-type: none"> - Pralayam

- Reflected Medium / Reflected Consciousness / World arises and continues Drama, no complain.
- Satya – Anruta Viveka clearly required nothing needs to be changed.
- Problems, world, matter constantly changing. Papa Prarabda going away... Papam ends with 9th Dr.
- Because of lack of clear Nirnayaha, Samyak Jnanam born of Sravanam / Mananam / Ninidhyasanam, all deluded.

Gita :

इच्छाद्वेषसमूत्थेन दुन्धमोहेन भारत ।
सर्वभूतानि संमोहं सर्गं यान्ति परन्तप ॥ ७.२७ ॥

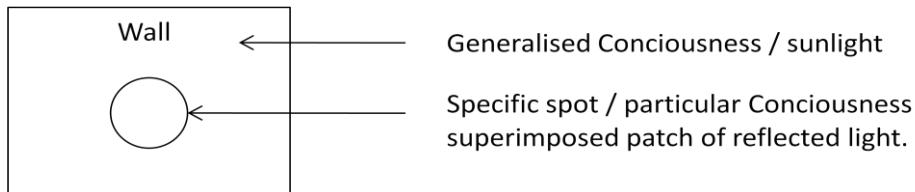
By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27]

- Because of knowledge of Bandah, there is moha.
- What is mind – not clear...

We say :

- I know I am Brahman but I have Raaga dvesha to remove.
- Mixed up Brahman + Mind.
- Never say I have Raaga / Dvesha. I – Asanga Atma have no connection with mind itself is truth.
- No connection with Dharmi itself, then no connection with minds properties – Dharmaha...
- Mind powerful. we can never Judge ourselves separately from Reflected Medium – Mind.

- We always experience I with mind and never have courage to say I am free, mind will not allow you to claim.
- In mind, some issue will go on... clear knowledge means :
 - Distance myself from mind.
 - Know Mind = Anatma Mithya.
- This clarity is lacking.
- Ka buddhi.. What is buddhi not clear.
- Ka abasa... what is localised Consciousness? Experienced in Body alone?
- Chidabasa is separate from all pervading chit Original Consciousness.



- General + Reflected light not distinctly understood.
- What is intellect – Reflected Medium?
- What is Chidabasa – Reflected Consciousness?
- What is Atma – Original Consciousness?
- What is world – How world comes in front of me. Does it really exist? Is it nonexistent?
- Existental world can't be negated.
- Non existental world need not be negated.
- Upanishad Negates world.
- World doesn't come under existental, non-existent category. Mysterious myth – mithya.
- How world appears in Atma?
- What is nature of world?
- Answer to 4 questions not clearly ascertained, therefore delusion – Moha.
- How moha appears in Day to Day life?
- All 4 seem to have same order of reality.

- Me + World – same order, then world too powerful. I am too small.
- World – Victimiser
- I – Victimised.
- Need Ishvara because I + World in Δ format – same order.

I	World
- Brought down from Paramartika level to Vyavaharika	- Raised level of world from Vyavaharika to Paramartika

- Both have same degree of reality then world capable to create fear in me.
- World reduced to movie, Tv Serial only when I bring it to lower order or raise myself to higher order.
- Without lifting order, samsara problem wont go.
- Once you change order, come to binary format.
- I – Atma – higher order – can't be victim. World, lower order can never Victimise me. Don't require Saviour, Sakama Puja, Prayaschittam.
- All irrelevant – Family included. Body, mind included in lower order. If this is not done, confusion.
- Retaining same order is problem of Samsara.

Important Verse :

- Vedanta reduces samsara into intellectual problem.
- Intellectual problem manifests as emotional problem – symptomatic problem. Old age, disease, symptomatic problem. These are expressions of intellectual problem.

Example :

- Someone cuts ears – you complain – I won't be able to see anymore – because I can't hang glasses... intellectual study of vedanta + family problem there is a connection.
- Samsara is delusion. What is solution?

Verse 54 :

बुद्ध्यादीनां स्वरूपं यो विविनक्ति स तत्त्ववित् ।
स एव मुक्त इत्येवं वेदान्तेषु विनिश्चयः ॥५४॥

He is the knower of truth, the liberated, who knows the true nature of the intellect, etc., mentioned above. Thus the Vedanta has decided. [Chapter 8 – Verse 54]

- What is solution of samsara – if delusion is cause of samsara.

Answer :

- Knowledge is solution for freedom.
- Dismiss – mithya – 3 components Reflected Medium / Reflected Consciousness / Jagat.
- Claim – Original Consciousness – different order of reality one who does viveka...
- What is nature of Buddhi?
- Have Viparita Bavana – “Dharma” complaint.
- Last Viparita Bavana – is identifying with the mind.. I am the mind = Last Viparita Bavana – must disclaim.
- Moksha doesn't depend on any condition.
- Is knower of truth – this is essential teaching in Upanishad.

Verse 55 :

एवं च सति बन्धः स्यात् कस्येत्यादिकुर्तर्कजाः ।
विडम्बना दृढं खण्डयाः खण्डनोक्तिप्रकारतः ॥५५॥

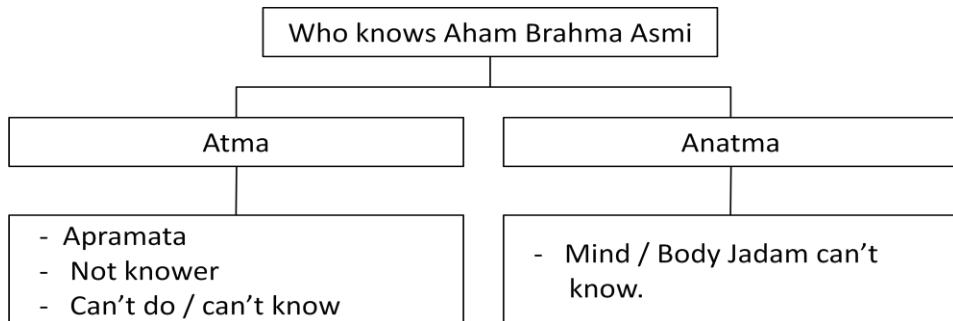
The piece of sophistry advanced by the logicians and others, viz., 'Whose is the bondage?' must be met by adopting the method of Khandana-Khanda-Ichadya by Sri Harsa Misra. [Chapter 8 – Verse 55]

- What is nature of Avidya, liberation, buddhi, mukti not logically existent – not available for question – fallacious reasoning.
- Bondage – because of lack of thinking.

Example :

- Searching for darkness with petromax full light... and deciding to keep the light where there is no darkness.
- Darkness will not go away when you make enquiry with light.
- Bondage – born out of ignorance once you use Pramanam – light it will disappear.

- Finding proof for bondage with Pramanam is trying to prove darkness with lamp.
- Don't ask pramanam for bondage.
- Light of enquiry is pramanam.
- Who has bondage?
- These are showmanship questions made against advaitam.
- Absence of light = cause for arrival of darkness.
- Objections based on fallacious reasoning.
- Chapter 7 Panchadasi - who knows Aham Brahma Asmi.



- Chidabasa – Mysterious mixture of Atma & Anatma knows – make enquiry into this mixture and it disappears.
- Wrong question, wrong Answer.
- Called Khandanam Khandana khanda khadyam – by Harsha Mishra.
- Full of reasoning and contradictions. False question – False answer.

Verse 56 :

वृत्तेः साक्षितया वृत्तिप्रागभावस्य च स्थितः ।
बुभुत्सायां तथाऽज्ञोऽस्मीत्याभासज्ञानवस्तुनः ॥५६॥

It is said in the Siva Purana that pure consciousness (Kutastha) exists as a witness to (the rise and fall of) the mental modifications (Vrttis), their prior (and posterior) non-existences and the state of ignorance prior to inquiry about truth. [Chapter 8 – Verse 56]

Humorous story :

- **Teacher** : My House 10 kilometers away. What is my Age?
- **Student** : 50 years.
- Before you came teacher was 25 years and $\frac{1}{2}$ crack. What is connection?
Jati Uttaram in Tarqa sastra.

- Verse 56, 57, 58 – Shiva Purana sloka.
- Kutasta Atma named Lord Shiva.

Mandukya Upanisad :

नान्तःप्रङ् न वहिष्ठ्रङ् नोभयतःप्रङ् न प्रङ्नानवनं न प्रङ् नाप्रङ्नम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विद्येयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agravyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Mandukya Upanishad – Shivam
- Katho Upanishad – Atma called Vishnu.
- All deities kutasta only.
- 3 Slokas – Shiva = Atma.

Shiva remains in every individual as :

- a) Witness Consciousness of every thought that rises in the mind.
Vritteṇa Sakshi Taya Sakshi.
- b) Vritti prag abava sakshitaya remains as sakshi of Absence of thoughts also.
Prag Abava – Prior – non existence. Before rise of thoughts, mind blank.
- c) Sakshi of Agyana vastu.

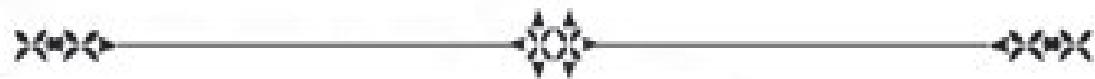
There is Mysterious entity called Agyanam – Ignorance.

- Do you know Atma – eternal, all pervading I know, I don't know = self ignorance.
- How you know – “You don't know”.
- I know – I don't know.

↓

Self ignorance – witnessed by Sakshi.

- That witness of Agyanam = Shiva Sakshitaya Stitaha.



LECTURE 249



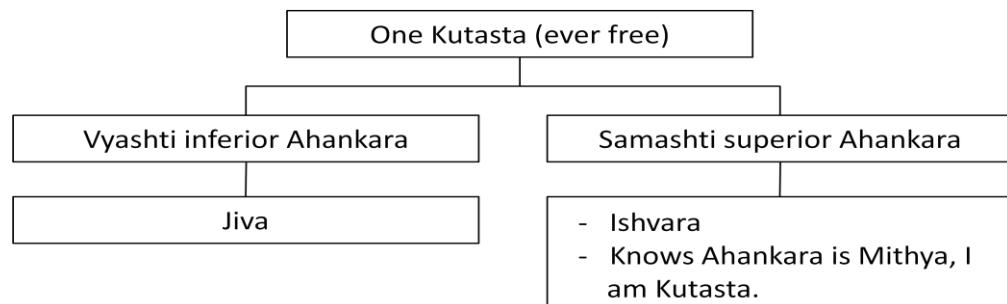
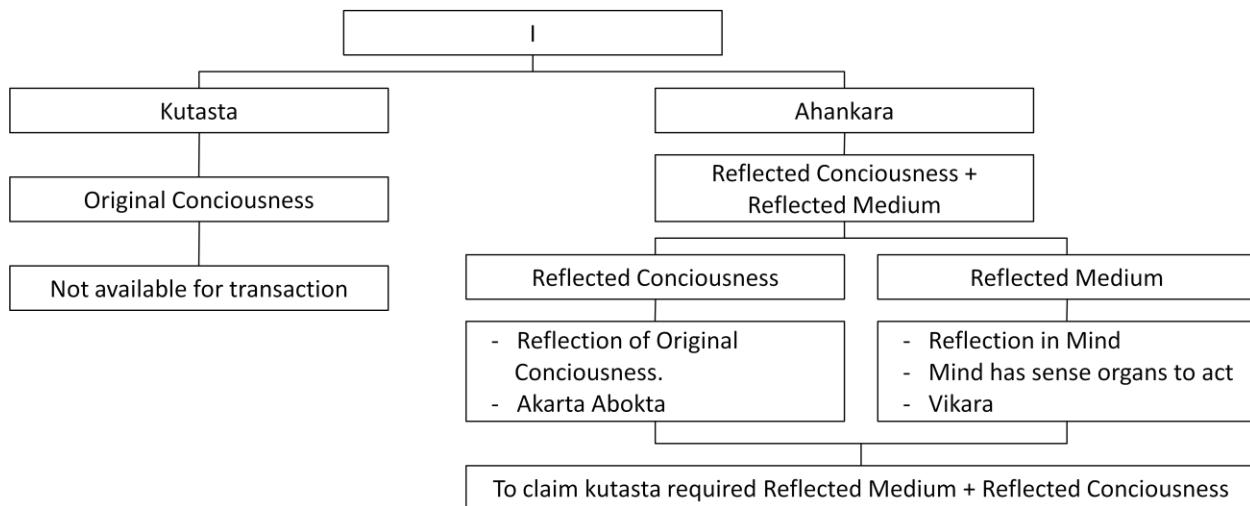
LECTURE 249

Verse 56 :

- Upto 55 verse chidabasa established reflected in mind. Mysterious entity with no existence of its own and possessing characteristics of mind (Reflected Medium) and Consciousness (Original Consciousness).
- Chidabasa (Reflected Consciousness) is mithya since it doesn't have its own existence.
- Reflected Medium / Reflected Consciousness – Mithya.
- Only one Satyam, Kutasta Sakshi Chaitanyam.
- **Aim of vedanta :**

Claim Kutasta Chaitanyam as self I.

- Put on coat of Reflected Consciousness + Reflected Medium (Ahamkara) daily for worldly transactions (Ahamkara kanchukam Sureshvaracharya).
- Put Clothes for transactions after bath.

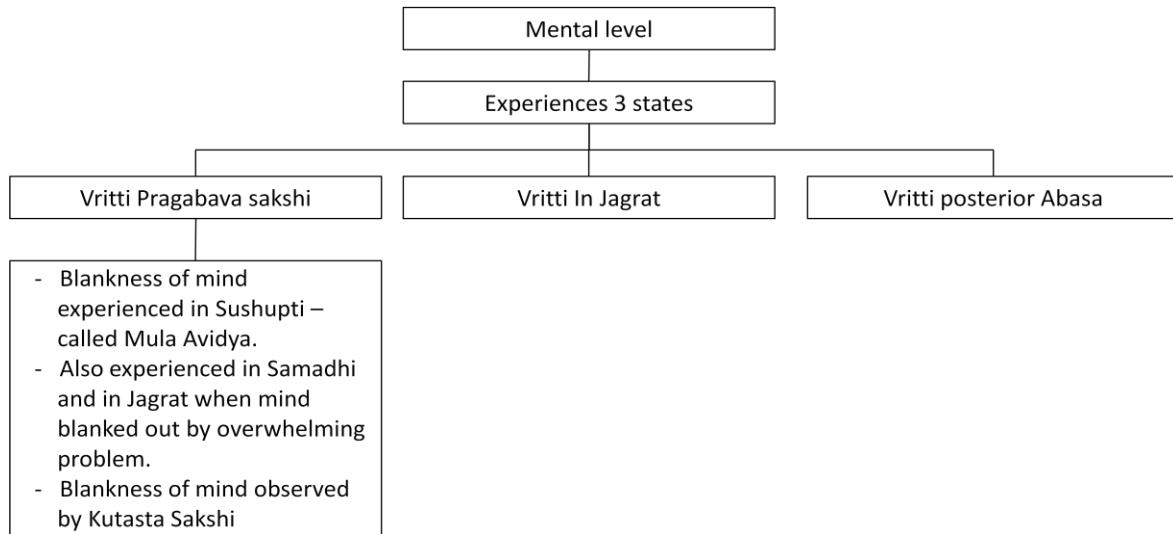
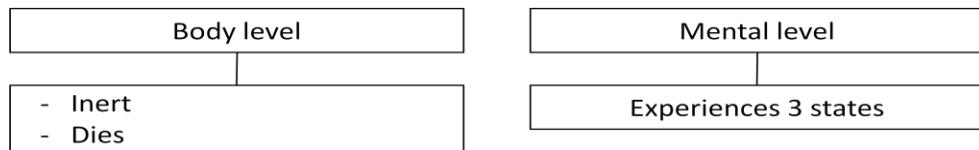


- Ahamkara of Jiva / Ishvara never free from complaints.

- Ishvara + Jiva play game of Srishti, Sthiti, Layam.

Gita :

- Tasya Kartarabhiman Viddhi Akartaram.
- No difference in freedom enjoyed by all Jivas and Ishvara.
- Freedom derived from kutasta common to both.
- Sakshi free.. Shiva puranam Verse 56, 57, 58.
- Consciousness – Kutasta – called Lord Shiva – who is Sakshi of 3 experiences at mental level.



- In Sushupti there is total ignorance of myself and world.
- Hence called Moola Avidya – experience in Sushupti.
- That Avidya illumined by Sakshi said in Naishkarmya siddhi – introduction by Sureshvaracharya.
- In Deep sleep, experienced as I am ignorant.
- In Jagrat, claim – I am ignorant in sleep.
- I am ignorant in sleep – illumined by Kutasta sakshi.
- Bodhum Ichha – bubudsa.

- Vachyarth – desire to know.
- Lakshyarth – implied meaning – enquiry.
- Lakshyarth – implied meaning – enquiry.
- Atato Brahma Jingyasa – desire to know – vichara.
- I am ignorant, therefore making enquiry.
- Self ignorance is because of sakshi.
- Sakshi = Lord Shiva.

Shiva Manasa Puja :

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
 पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
 सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
 यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥४॥

Aatmaa Tvam Girijaa Matih Sahacaraah Praannaah Shariiram Grah
 Puujaa Te Vissayo[a-U]pabhoga-Racanaa Nidraa Samaadhi-Stithih |
 San.caarah Padayoh Pradakssinna-Vidhii Stotraanni Sarvaa Giro
 Yad-Yat-Karma Karomi Tat-Tad-Akhilam Shambho Tava-Araadhanam ||4||

O Lord, You are my Atma (Soul), Devi Girija (the Divine Mother) is my Buddhi (Pure Intellect), the Shiva Ganas (the Companions or Attendants) are my Prana and my Body is Your Temple, My Interactions with the World are Your Worship and my Sleep is the State of Samadhi (complete absorption in You), My Feet Walking about is Your Pradakshina (Circumambulation); all my Speech are Your Hymns of Praises, Whatever work I do, all that is Your Aradhana (Worship), O Shambhu. [Verse 4]

- Shiva – you are Atma.
- Vrittehe Sakshitaha – Sthitaha Vritti Prag Bava Sakshitaha – Stitaha
 Agyanaha Sakshitaha – Stitaha.

Verse 56 :

- Lord Shiva is present in my heart in form of 3 experiences.

Verse 57 + 58 :

असत्यालम्बनत्वेन सत्यः सर्वजडस्य तु ।
 साधकत्वेन चिद्रूपः सदा प्रेमास्पदत्वतः ॥५७॥
 आनन्दरूपः सर्वार्थसाधकत्वेन हेतुना ।
 सर्वसंबन्धवत्त्वेन संपूर्णः शिवसंज्ञितः ॥५८॥

As the support of the unreal world, its nature is existence ; as it cognizes all insentient objects, its nature is consciousness ; and as it is always the object of love, its nature is bliss. It is called Siva, the infinite, being the means of revelation of all objects and being related to them as their substratum. [Chapter 8 – Verse 57 + 58]

- Kutasta sakshi known by 3 Names depending upon 3 functions of Adhishtanam.
- Function – done to help Anatma.
- Anatma cosmos – blessed by Adhishtanam.

- Depending upon blessing appropriate names given.
- Anatma has no existence of its own. No satta in itself.

1st Blessing :

- Lend Satta existence to Anatma.
- Adhishtanam lends existence because it has existence as its very Svarupam.
- Svarupa Lakshana of Adhishtanam.
- Sat Svarupa – Nature of Adhishtanam.
- When it comes to existence it has to be proved.
- Any existence proved when we are conscious of that.
- Without knowledge it can't be proved.
- Consciousness – required to prove existence of Anatma.
- Anatma has no Consciousness. It is Achetana Jadam.

Anatma :

- 1st Beginning → Satta
- 2nd Beginning → Chit
- 3rd Beginning → Ananda

} Svarupa Lakshanam

- I know I am – then we want happiness.
- If Consistently unhappy, no love to retain Sat / Chit.
- Retain only if Sat / Chit gives Ananda.
- 1st Part of our life – pray for long life.
- 2nd part of our life – Pray for short life.
- Sat – Chit – valid – meaningful, purposeful if Ananda is there.
- Na Alpe Sukham Asti – Anatma has no Sukham.
- Chandogyo Upanishad – Buma Vidya
- Raso Vai saha... Taittriya Upanishad... when Adhishtanam lends Priya / Moda / Pramoda with Pratibimbita Ananda, it is called Ananda Rupa.

- Sat – Chit – Ananda – Svarupa of Lord Shiva.
- Satya Sat Svarupa – When it is serving / blessing as Adhishtanam of universe (Asatya Prapancha).
- Chit Svarupa – When Adhishtanam illuminating existence of Anatma.
- 1st it lends chidabasa to mind and then through mind it lends existence and illuminates existence of sense organs and then illuminates existence of universe.

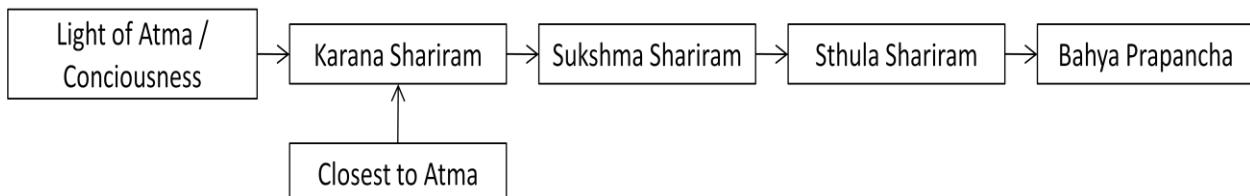
Dakshinamurthy Stotram :

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Then I say Janami, until then existence never proved.
- Others proved because of me only.
- Shiva illuminates entire Prapancha beginning from - Jada Karana Shariram - Moola – Avidya - I don't know anything.



- My light of Consciousness penetrates all these levels....

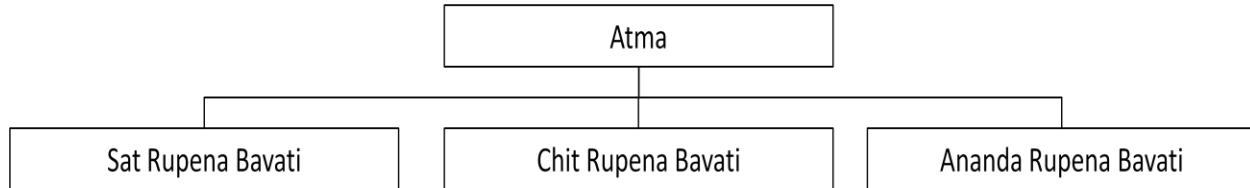
Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१५॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥15॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

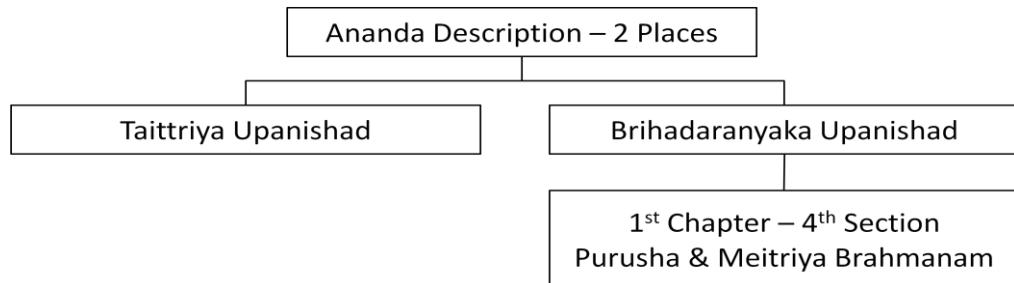
- As illuminator of all Jada prapancha. Lord Shiva called Chit Rupa.



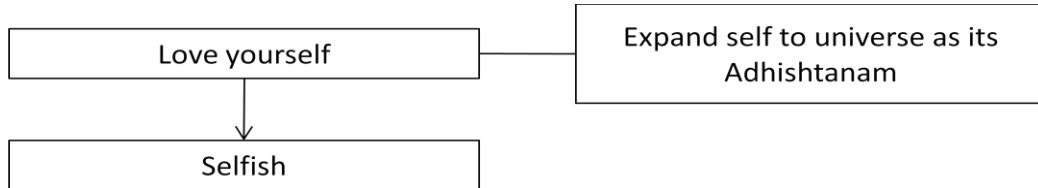
- Prana = Object of Love – Liking – Desire only object of love in the world is not an object but subject – Atma.
- “Atmanastu kamaya pati priyo bavati.”
- Yajnavalkya loudly declares. Nobody loves wife – everybody loves one object of love.
- Only source of love = myself.
- Therefore Atma is Ananda Svarupa. When I identify with Atma, Aham Abimana, I see Atma in them. Because of Aham Abimana + Mama Abhimana, My Body, my daughter, my house, my money. By using word my, I am extending Atma to those Anatas. Because I have extended my love I love extended me in the child – not child itself.
- Loving I – which has extended to child because of Abhimana.
- I say my chid.... Mama... indicates extension of “I”.
- Pen in shop – Mama not extended.
- Pen in my Bag – Sentimental – understand / write better in class.
- Atma extended to clip. Ananda is not part, product, property of grand children belongs to I – Atma – Ananda Svarupa – Prema – Aaspadam.

↓

Vishaya / Object



- Everybody loves oneself.
- To get universal love what should I do?



- Self love becomes Universal love because self includes Universe as its Adhishtanam.

Kaivalya Upanishad :

मम्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jataam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yati tadbrahmadvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Jnani is selfish. His self includes Atma which is Adhishtanam. Therefore he has universal love.
- Being object of love, Atma is all the time of Nature of Love.

इयमात्मा परानन्दः परप्रेमास्पदं यतः ।
मा न भूवं हि भूयासमिति प्रेमात्मनीक्ष्यते ॥८॥

This consciousness, which is our Self, is of the nature of supreme bliss, for it is the object of greatest love, and love for the Self is seen in every man, who wishes, "May I never cease to be", "May I exist forever." [Chapter 1 – Verse 8]

तत्प्रेमात्मार्थमन्यत्र नैवमन्यार्थमात्मनि ।
अतस्तत्परमं तेन परमानन्दतात्मनः ॥९॥

Others are loved for the sake of the Self, but the Self is loved for none other. Therefore the love for the Self is the highest. Hence the Self is of the nature of the highest bliss. [Chapter 1 – Verse 9]

- Panchadasi – Chapter 1 – Verse 8 – 9 logic explained.
- Connect 2nd line of Verse 57 to 1st line of Verse 58 and make 3rd sentence.
- Shiva Eva prema spandataha Ananda Rupaha Bavati.
- Shiva is of Ananda Svarupa, because shiva alone is object of Love in form of I – Atma.
- As Atma nothing away from me and nothing belongs to me.
- In Vyavahara – maintain ownership within mind – know, I do not lack anything. I am Poorna Atma Asmi.
- Sit quietly – Say and remind... I don't lack anything in life – this is called Poornatvam, Truptihi, Moksha – seen in Trupti Deepa Prakaranam chapter.

- Being illuminator of Anantha Padarthas. Atma has connection with everything or everything belongs to Atma.
- We want to belong to others and others to belong to me. I belong to you and others belong to me.
- As Individual we are isolated, Limited therefore insecure. Want people to belong to me.
- I don't lack anything in life.
- Have sense of loneliness, insecurity as we grow old. Gift exchanging, talking for this.
- Sense of belonging, being isolated, rejected, are emotional issues caused by ignorance whether people talk to me or not, wish me or not, gift me or not.

Brihadaranyaka Upanishad : Shanti Mantra

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते
पूर्णश्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Purnnam-Udacyate
Puurnnashya Puurnnam-Aadaaya Puurnnam-Eva-Avashissaye ||
Om Shaantih Shaantih Shaantih ||

Om, that is full, this also is full, from fullness comes that fullness, Taking fullness from fullness, fullness Indeed Remains. Om Peace, Peace, Peace.

- Poornam Adah, Poornam Idaha... that is my nature. What do I lack I am related to everyone.
- Therefore Sampoornaha. Sarvatra Sadhakatena Sampoornaha Bavati.
- Everything in chaitanyam like everything in space. If I am chaitanyam includes everything.
- If I am chaitanyam, I possess what I am possessor of everything. No need to aquire anything. Can aquire some thing only if away from me.
- Chit Rupa – Ananda Rupa... Sat – chit – Ananda Rupa.. Normal Anantha Rupa – Svarupa / Poorna Svarupa Added here.
- Atma pervades everything. Atma illumines everything by pervading.
- Light illumines object by spreading over object.
- If Rays confined to tubelight only, then body not illumined.
- Light spreads over body + illumines.

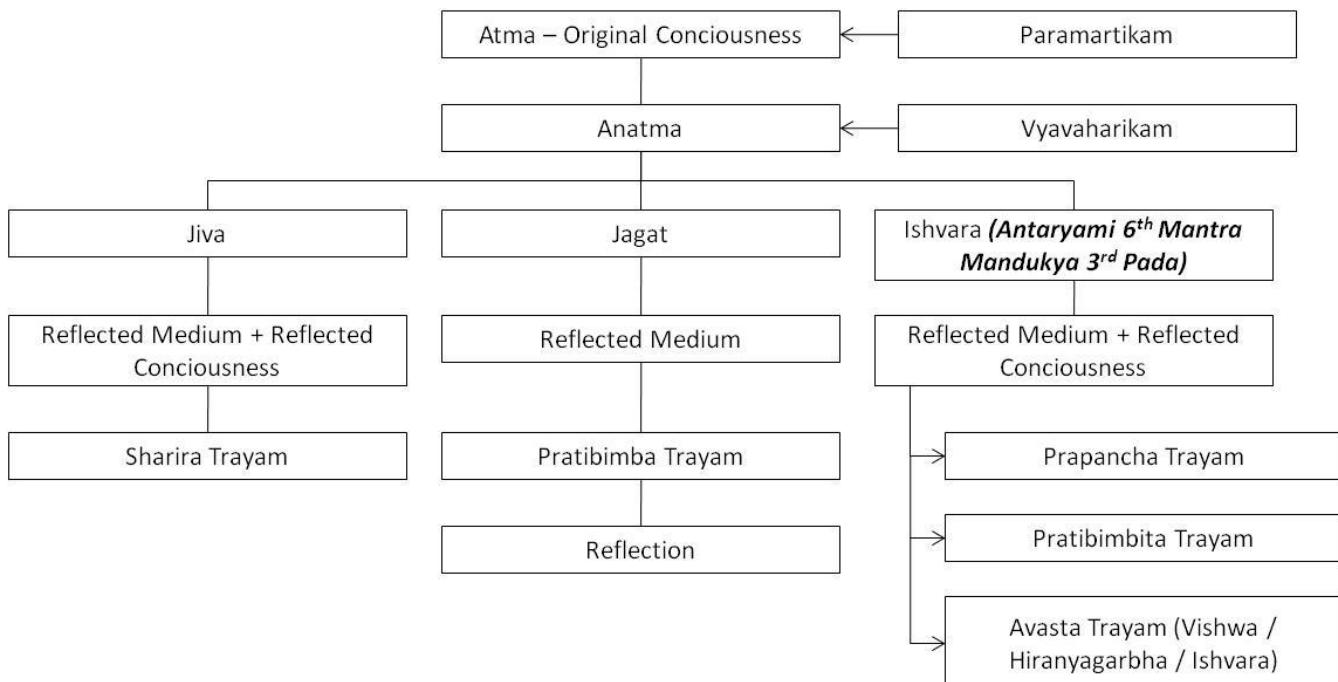
- Consciousness spreads over objects and illuminates all objects within ambit of chaitanyam alone.
- Anything outside chaitanyam can't be existent because existence can't be proved.
- Relating and not relating I am free. Shiva – Turiya Atma – Svarupa – not personal / impersonal god.

Verse 59 :

इति शैवपुराणेषु कूटस्थः प्रविवेचितः ।
जीवेशत्वादिरहितः केवलः स्वप्रभः शिवः ॥५९॥

Thus in the Saiva-Puranas Kutastha has been described as having no particular characteristics of Jiva and Isvara, and as being no-dual, self-luminous and the highest good. [Chapter 8 – Verse 59]

- In 56, 57, 58, in Shiva Purana Kutasta – Original Consciousness separated clearly. Distinguished as Adhishtana Satya Chaitanyam distinct from entire Anatma – Jiva – Jagat – Ishvara.



Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

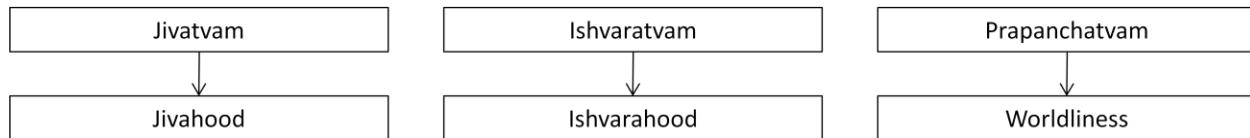
Esa Sarvesvara esa sarvajna eso-'ntaryamy-esa
yonih sarvasya prabha-vapayayau hi bhutanam ॥ 6 ॥

This is the Lord of all, this is the Knower of all, this is the inner Controller, this is the Source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [Mantra 6]

- Reflected Medium + Reflected Consciousness – Subject to Arrival + Departure. Therefore Avasta trayam is Bada Trayam.

Ishvara :

- Prapancha Trayam + Pratibimba Trayam.
- 3 Reflections on 3 Universes.
- 3rd Pada of Manukya – 6th Mantra.
- 3 Padas – Mithya – Anatma.
- In 4th Pada, they are all dismissed. Jiva + Ishvara Anatma dismissed.
- Disturbing for Bhaktas who have meditated as Ishta Devata for long time.
- Devendranath Tagore father of Rabindranath Tagore didn't like Ishvara dismissed in Upanishads, Disliked Vedanta.
- What is the truth?
- To be understood. Definition of Ishvara = Reflected Medium + Reflected Consciousness different than Original Consciousness.
- Shiva = Original Consciousness = Free from inferior attributes of Jiva (Jivatvam) and superior attributes of Ishvara (Ishvaratvam) Both attributes not in Turiya Atma.



- Free from all 3 is called Kevala, Nondual, Advaitam, 7th mantra of Mandukya Upanishad.

नान्तःप्रङ् न विहित्प्रङ् नोभयतःप्रङ् न प्रज्ञानवनं न प्रङ् नाप्रङ् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agravyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijnayah ॥ 7 ॥

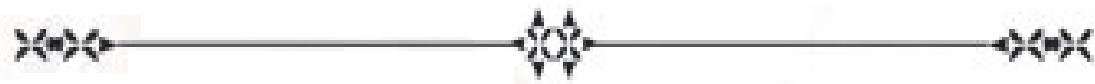
It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Svaprabavaha :

- Self existent, self evident.
- Taught in Shiva Puranam by knowing Mithya, nothing reduced like paying money to watch movie and going through emotions deliberately positive and negative emotions fully evoked in movie voluntarily can invoke.
- Worship Ishvara, go through feelings of Bakti. No iota of Bakti disturbed by wisdom. Jnani great Bakta like Dvaitin. If Bakti disturbed by Jnanam, Jnanam not clear. No understanding.
- Put Jiva Kanchukam, enjoy Puja claiming as Mukta.
- Prayer = Sarve Santu Sukinaha.



LECTURE 250



LECTURE 250

Verse 59 :

- Vidya establishing Abhasa prakriya from Verse 27....
- Chidabasa alone appears as Jiva & Ishvara.
- Kutasta Chaitanyam – Original Consciousness.
- Different from Jiva Chidabasa + Ishvara Chidabasa.
- Kutata is Nirgunam, Shudham, everfree.
- Siva Purana supports this said in Verse 56, 57, 58.
- Chetana Kutasta Pravivechitaha

↓

Separated from Abasa Chaitnayam.

- Chetana Kutasta is free from Jiva + Ishvara status.
- Kutasta doesn't have Jivas or Ishvaras attributes.

Jiva	Ishvara
- Alpagyaha	- Sarvagyatvam
- Alpaishvaratvam	- Sarvaishvaratvam

- Both attributes not in Kutasta.
- Therefore Kevala, Advaita, without Sajatiya, Vijatiya, Svagata Bheda.
- Svaprabha.. Self effulgent.
- Shiva... Lord – Literal meaning – Mangala Rupa Auspicious.

Verse 60 :

मायाभासेन जीवेशो करोतीति श्रुतत्वतः ।
मायिकावेव जीवेशो स्वच्छो तो काचकुम्भवत् ॥६०॥

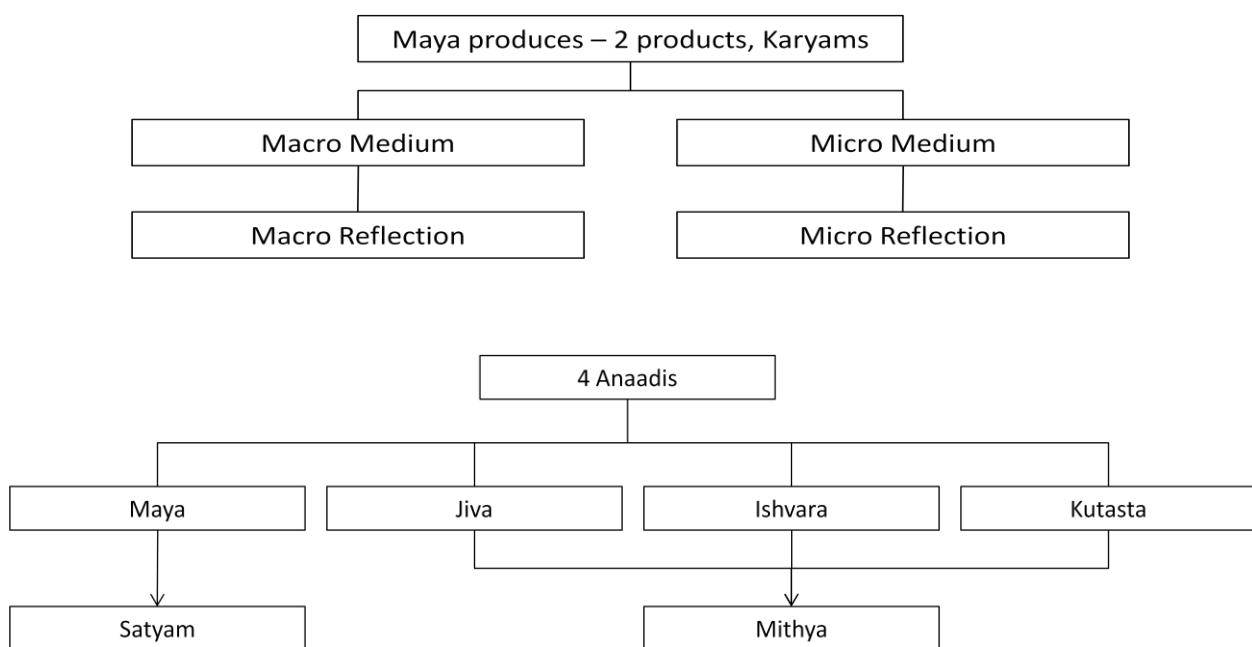
The Sruti declares that Jiva and Isvara are both reflections of Brahman in Maya. They are, however, different from material things in that they are transparent (i.e., revealing) just as a glass jar is different from earthen ones. [Chapter 8 – Verse 60]

- Chidabasa – Vyavaharika Satyam = Mithya.
- Chit = Satyam.
- Chidabasa has same status as Antahkarana or world.

- Otherwise there is problem of Duality.
- 2 satyams – if chit + chidabasa both satyam.
- 2 Consciousness = Dvaitam – not poornaha.
- How you prove chidabasa is Maya...

Sruti Vakyam :

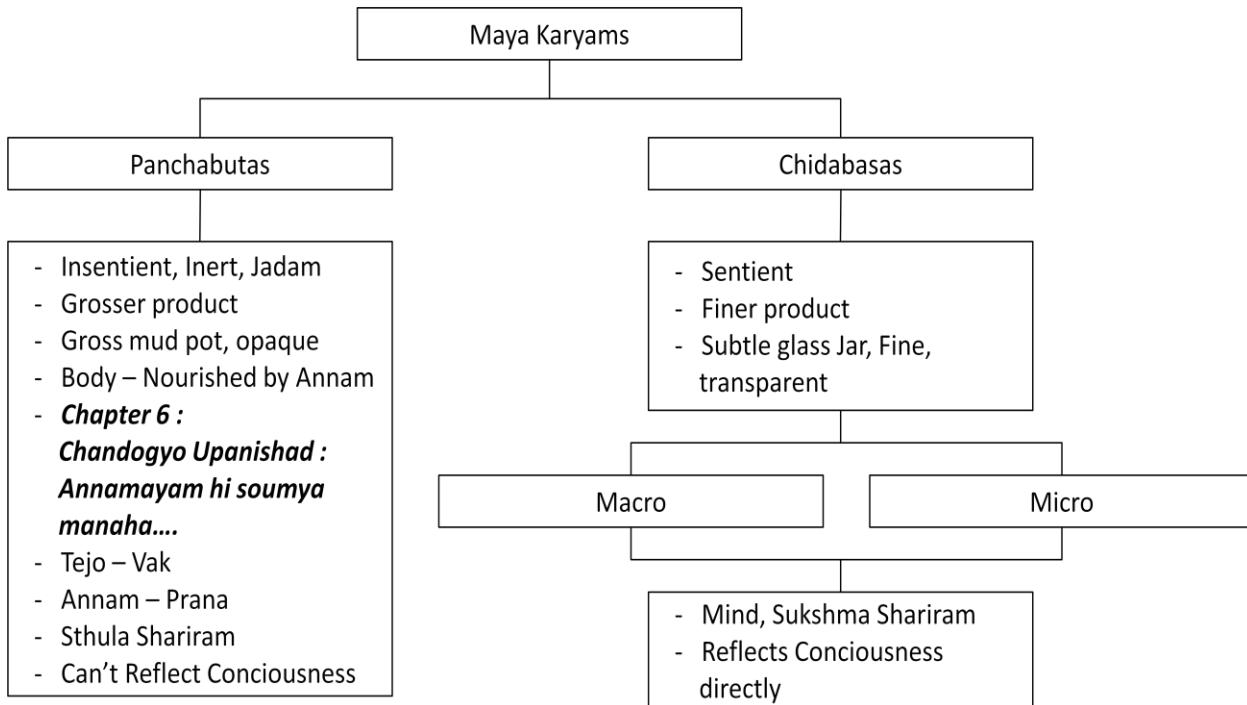
- Both Jiva chidabasa + Ishvara chidabasa produced out of maya. Products of Maya – Mithya.
- Chidabasa mithya – Mayikatvat – Prapancha vatu...
- Mayakaryatvat – Jagatvat.
- How do you know Jiva and Ishvara are products of Maya?
- Jiva Aupauresheya vishaya – go as per sruti.
- Maya Abhasena Jiveshou karoti.
- Nrsimha uttra tapaniya upanishad mantra 9.
- Maya generates, creates abasaa jiva + ishvara by means of producing abasa – reflecting material.
- Maya itself produces macro reflection and within Maya, Vyashti Karana Shariram is there for reflection of Vyashti Chidabasa.
- Maya – Anaadi... therefore reflection Anaadi.



Verse 61 :

अन्नजन्यं मनो देहात्स्वच्छं यद्वत्तथेव तो ।
मायिकावपि सर्वस्मादन्यस्मात्स्वच्छतां गतौ ॥६१॥

Though both are products of food, the mind is subtler and purer than the body. Similarly, Jiva and Ishvara are more transparent than the grosser products of Maya. [Chapter 8 – Verse 61]



Chandogyo Upanishad :

अन्नमयँ हि सोम्य मन आपेमयः प्राणस्तेजोमयी
वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ४

Annamayam hi somya mana apomayah pranastejomayi
vagiti bhuya eva ma bhagavanvijnapayatviti tatha somyetyeti hovaca ॥ 4 ॥

O somya, the mind is nourished by food, prana by water, and speech by fire. [Svetaketu then said,] ‘Sir, will you please explain this to me again? Yes, Somya, I will explain again, replied his father. [6 – 5 – 4 & 6 – 6 – 5]

- One cause – Annam – different degree of fineness, like finer thread count.
- Jiva chidabasa and Ishvara chidabasa both finer products of maya.
- Chidabasa have extreme fineness compared to Jarda – 3 Shariram + 3 Prapanchas pancha butas are Jada Dravyam.
- Chidabasa alone unique product which makes it chetana dravyam.
- Svachou – finer product of maya.

Verse 62 :

चिदूपत्वं च संभाव्यं चित्त्वेनैव प्रकाशनात् ।
सर्वकल्पनशक्ताया मायाया दुष्करं नहि ॥६२॥

Jiva and Isvara, because they manifest the power of revealing, must be considered to be endowed with consciousness. For, nothing is difficult for Maya, that is endowed with the power to create all things.
[Chapter 8 – Verse 62]

- Sentient nature of Chidabasa to be accepted because of our experienced.
- Feel in Body + Mind.
- Chidabasa – is only sentient.

a) Shastram proves it as Maya Karyam.

b) Experience proves chidabasa is sentient.

- Sentient chidabasa produced by maya combine sruti + pratyaksha.
- **Example :** Radium in Nature shines in dark room
- No light by itself has shining nature.
- Chidabasa has sentiency proved by our experience in the body's feelings, thoughts, sense organs of taste, smell, touch, form.
- How can maya produce sentient chidabasa?
- By Kalpana shakti – projecting power.
- Brahman does not create anything

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die ; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed.
[Chapter 2 – Verse 20]

- It is Karya Karana Vilakshana. Can't produce an atom like men on hills – who relax & enjoy Maya. Women carry heavy loads of Baskets on waists at 7 Am to 7 Pm.
- All creation from Maya.
- Temporary Consciousness produced by Maya Kalpana.
- Sarva Kalpana Shaktimatvat Maya potential – powerful enough, projecting Kalpana not Srishti – producing.

Verse 63 :

अस्मन्निद्रापि जीवेशौ चेतनौ स्वप्नगौ सृजेत् ।
महामाया सृजत्येतावित्याशर्चर्य किमत्र ते ॥६३॥

When we sleep, our dreams create even Jiva and Isvara. What wonder is there then that the Great Maya creates them in the waking state? [Chapter 8 – Verse 63]

- Nidra Shakti – Micro version of Maya produces dream Chetana Jiva and Chetan Ishvara and Achetana Jagat.
- Maya creates wakers chetana vastu, don't suspect, doubt possibility.
- 2 Jivas talk about waker – Isvara creating dream in svapna.

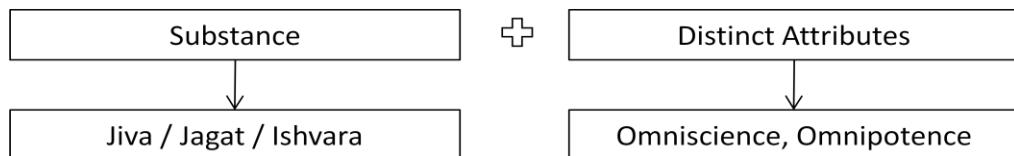
Maya Shakti	Nidra Shakti
<ul style="list-style-type: none"> - Creates Jiva Jagat Ishvara of Jagrat prapancha - Moola Vidya, Maya creates Vyavahara Jiva Jagat Ishvara. - Possible & Supported by Shastra. - Maya can do anything 	<ul style="list-style-type: none"> - Creates Jiva Jagat Ishvara of Svapna Prapancha. - Dream Ishvara Karma Phala data of dream world. - Sleep creates dream projection.

Verse 64 :

सर्वज्ञत्वादिकं चेषो कल्पयित्वा प्रदर्शयेत् ।
धर्मिणं कल्पयेद्याऽस्याः को भारो धर्मकल्पने ॥६४॥

The Maya creates omniscience and other qualities too in Isvara. When it can create Isvara, the receptacle of these qualities, is it difficult to conceive that it can also create these qualities in Him? [Chapter 8 – Verse 64]

- Maya creates Jiva / Jagat / Ishvara.
- It has sarvagyatvam, Sarva Ishvaratvam, Sarvaboktrutvam, Sarva Vyapakatvam.
- Extraordinary powers – attributes of Ishvara created by Maya projections.



- Brahman entertained, projection – Lower order of reality (like dream).
- Brahman = Higher order.

Vedanta Rule :

- For a person who remembers Paramartika Nature, all these are entertainment.
- When you forget Kutasta Svarupam, Chidabasa becomes real, Ishvara real, Punya – Papa real, Prarabda real.

- For all Question – One Answer Maya.
- Whatever Maya does after Chidabasa – not Chit. Projected falsely, showcases – painting – Pradarshinam.
- When Srishti starts, exhibition organised by Maya.
- **Question :** Why chit can't be created by Maya? Atishanka

Answer :

- Don't extend too much – conclude – No proof of Sruti / Yukti / Anubava to say chit created by Maya.
- Chidabasa created by Maya... Nrsimha Uttara Tatpanya Upanishad.
- **No Pramanam to Say :**
 - Chit created by Maya.
 - Chit = Satyam – Pramanam Taittriya.
- Jnanam = Satyam – Not Mayikam = Kutasta Chaitanyam.
- If Chit is product of Maya, it will become Mithya!
- Maya projects – Dharmi = Substance & Dharma – Attributes of Jiva / Jagat / Ishvara.

Attributes :

- World – Shabda, Sparsha, Rupa, Rasa, Ganda.
- Jiva Chidabasa – Alpagya.
- Ishvara Chidabasa + Attributes – Sarvagya....

Verse 65 :

कृटस्थेऽप्यतिशाङ्का स्यादिति चेन्माऽतिशाङ्क्यताम्।
कृटस्थमायिकत्वे तु प्रमाणं नहि विद्यते ॥६५॥

If you raise the improper doubt about Kutastha, we say : do not imagine that Kutastha is also a creation of Maya. There is no evidence for that assumption. [Chapter 8 – Verse 65]

- 3 Substances + 3 Attributes are projected by Maya Dharmi + Dharma (Jiva / Jagat / Ishvara). All actions done by Maya.
- Why Kutasta not created by Maya?
- **Example :** We leave Karuvepalai in meal & eat everything.
- Why Kutasta not Maya Karyam?

- Brahman = Na Tatra Chakshur Gachhati....

Kena Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
 न विद्मो न विजानीमो यथैतदनुशिष्या
 अन्यदेव तद्विदितादथो अविदितादधि
 इति शुश्रुम पूर्वेषां ये नस्तद्व्याच्चचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
 na vidmo na vijanimo yathaitad-anusisyat
 Anyadeva tad viditad atho aviditadadhi
 Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [I – 3]

- Not available for Pancha Pramanam.
- Sense organs + mind have no access to Kutasta Atma – Absolute Reality.
- Can't prove Brahman as Satyam or Mithya.
- Only chit kutasta not product of maya.

Question :

- Everything else is Mithya because they are product of Maya Brahman not product of Maya.
- Maya is it product of Maya?
- Maya can't produce itself.
- Brahman not product of Maya. Therefore, Brahman not Mithya. It is Satyam.
- Is Maya Satyam?
- Because it is not product of Maya like Brahman? Amayaya Karyatva Brahmavatu...
- No Sruti support stating Brahman is product of Maya sruti negates Maya not Brahman.
- Maya not product of Maya. We say Maya is Mithya because Sruti negates it – Badyatvat.

Svetasvatara Upanishad :

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद्योजनात्त्व-भावात् भूयश्चान्ते विश्वायानिन्दितिः ॥ १० ॥

Ksaram pradhanam amrtaksaram harah ksaratmanav-isate deva ekah
tasyabhidhyanad-yojanat-tattvabhavad bhuyas-cante visvamayanivrttiḥ ॥ 10 ॥

Matter is perishable, but God is imperishable and immortal. He, the only God, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end. [I – 10]

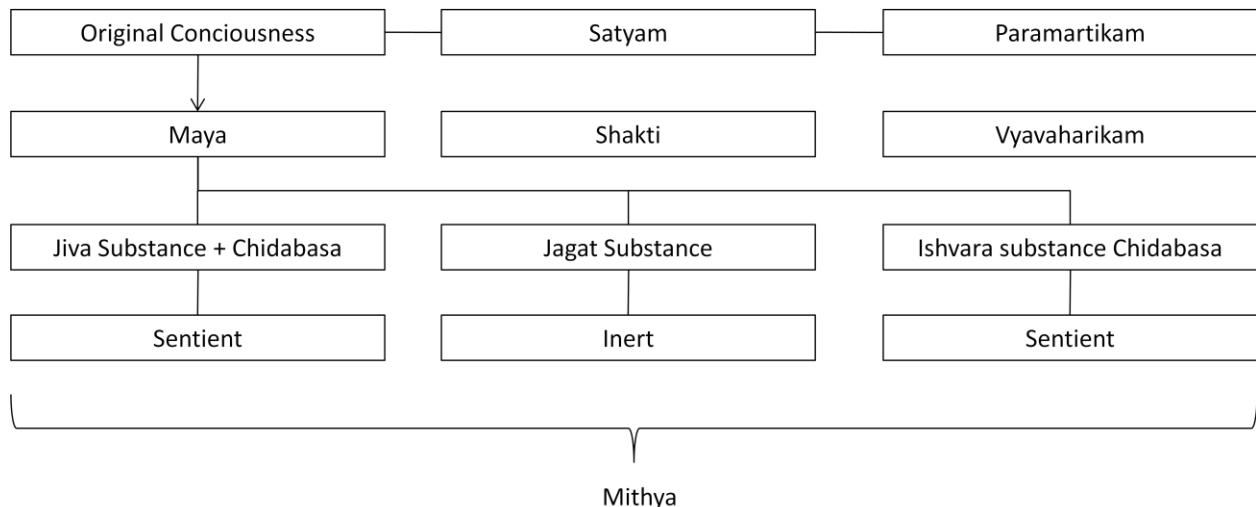
- Maya negated. Sruti says Brahman is Advaitam. Ekam eva advitiya Brahman – Chandogya Upanishad.
- If maya were satyam sruti would have sat satyam....
- Everything mithya – product of Maya.
- Maya Mithya as it is negated by Shastra Pramana.
- Kutasta not negated by Shastra.

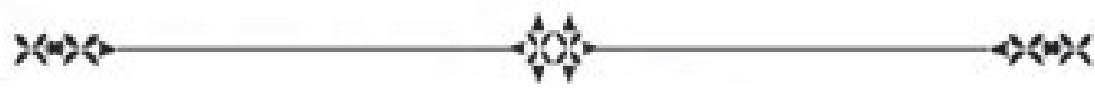
Verse 66 :

वस्तुत्वं घोषयन्त्यस्य वेदान्ताः सकला अपि ।
सप्तत्नरूपं वस्त्वन्यन्न सहन्तेऽत्र किंचन ॥६६॥

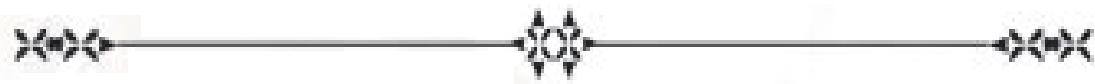
All the classics of Vedanta proclaim the reality of Kutastha, and they do not admit the existence of any entity other than it. [Chapter 8 – Verse 66]

- Sruti doesn't say kutasta is mithya. You don't have sruti support.
- We have several slokas – to say kutasta is satyam.
- **Taittriya Upanishad** : Satyam, Jnanam, Anantham
- **Brihadaranyaka Upanishad** : Satyasya Satyam Ajatashatru Brahmana.
- Jiva, Jagat, Ishvara – Substance + Attribute Mithya... Kutasta chaitanya alone is satyam. All upanishads loudly proclaim – Ghoshana – long proclamation.
- Kutasta chaitanyam – Satyatvam.
- Neither Maya or product of Maya.
- Reflected Consciousness = Product of Maya.
- Original Consciousness – Bimba chaitanyam – called Advaitam.





LECTURE 251



LECTURE 251

Introduction :

Abhasa Vada Vichara : Verse 27 – 66

Abhasa – Reflected Consciousness – definition :

- Sruti Pramanam – in support of chidabasa – Mahavakya based on Abhasa take it as Bada Samanadhi Karanyam, not Aikya Samanadhi Karanyam.
- Sruti – Shiva purana concludes here.

Verse 65 :

- If Jiva / Jagat / Ishvara – Mithya then is kutasta chaitanyam also Mithya?
- No Pramanam to say Original Consciousness is Mithya, but there is Pramanam saying Reflected Consciousness is Mithya.
- **Nrsimha Tapanaya Upanishad :**
Maya Abasou.... Its pramanam to prove Reflected Consciousness is Mithya there are Pramanams to say Original Consciousness is Satyam.
- Taittriya / Satyam – Jnanam – Anantham reveals Kutasta Satyatvam.

Verse 66 :

- All upanishads uniformly loudly proclaim – Reality of Kutasta Chaitanyam – Original Consciousness.
- **Advaitam :** Means no 2 Kutata / 2 Original Consciousness enjoying same order of reality.
- In Original Consciousness / Reality – No 2nd Entity / rival claiming as much reality as Original Consciousness.
- Upanishads don't say – no 2nd thing.
- There are millions of planets, beings, things – but they do not enjoy same order of reality “Satyatvam”.
- Chidabasa belongs to Vyavaharika Satyam – not Paramartikam.

Verse 67 :

श्रुत्यर्थं विशदीकुमौ न तर्काद्वच्चिम किंचन ।
तेन तार्किकशङ्कानामत्र कोऽवसरो वद ॥६७॥

These verses show the real meaning of the Sruti, and do not consider the matter from a logical point of view. The doubts of the logicians are not considered here. [Chapter 8 – Verse 67]

- Status of Ishvara – Sagunam
- Status of Brahman – Nirgunam are Apaurusheya Vishaya not available for pratyaksham Anumana... other pramanams. Can't prove positively or negatively.

a) Jiva and Ishvara mitya – projected by Maya. Therefore Mithya....

b) Brahman – Adhishtanam is Satyam.

- Both a & b – Statements Sruti based.
- Interpreting teaching of Sruti – Brahma Satyam, Jiva, Jagat, Ishvara Mithya - Clarified in this chapter.
- Not presenting Pratyaksha, Anumana... Naisha Tarquena, (Knowledge not by logic). Hence don't raise logical questions.
- How Jiva, Jagat, Ishvara – Mithya?
- Born out of Satyam.
- Brahma Satyam – not born out of Maya. Laukika tarqa, logic has no scope in this spiritual field. Use Shastriya Tarqa.

Verse 68 :

तस्मात्कुर्तकं संत्यज्य मुमुक्षुः श्रुतिमाश्रयेत् ।
श्रुतौ तु माया जीवेशौ करोतीति प्रदर्शितम् ॥६८॥

The aspirant for release should give up sophistry, and should base his conviction on the Sruti, which says that Jiva and Isvara are creations of Maya. [Chapter 8 – Verse 68]

- Give up Laukika tarqa with respect to Ishvara status. Satyam or Mithya. Don't use your emotion.
- Emotional people can't accept Ishvara Mithyatvam.
- Give up emotion and reasoning. Accept Upanishad Pramanam not Agama Pramanam. Emotionally attached till Sadhana Chatushtaya Sampatti.
- Then Upanishad introduces higher reality, new dimension, realm of Consciousness.

Nrsimha Tapaniya Upanisha :

- Maya – Jiva Ishau Karoti.. Quoted in verse 60.
- Maya falsely projects Jiva & Ishvara.
- Brahman Satyam, Jagan Mithya Concluded Abhasa Vada topic over.

Verse 69 :

ईक्षणादिप्रवेशान्ता सृष्टिरीशकृता भवेत् ।
जाग्रदादिविमोक्षान्तः संसारो जीवकर्तृकः ॥६९॥

Isvara's creation extends from His willing to create the world to His entrance into His creation ; Jiva's creation includes everything from the world of the waking state to his release from ignorance. [Chapter 8 – Verse 69]

- From Empherical angle – Jiva / Jagat / Ishvara – Vyavaharika Satyam.
- Have utility.
- Follows law of Karma.

Brahman :

- Avyavaharyam, transcends vyavahara.
- Jiva, Ishvara complement each other produces Punya Papam, karma phala data.
- Jiva – Ishvara Absent, Jagat can't come.

Srishti Karana Dravyam :

Jiva	Ishvara
<ul style="list-style-type: none"> - Visesha - Karma - After Pratibimba Jiva takes over. - Jiva dormant in Karana Avasta when creation going on. - Jiva begins with Jagrat, Svapna, Sushupti Avastas - Temporary rest in Sushupti, Maranam, Pralayam. - Upto videha Mukti, cycle continues. - Jiva Jagat Ishvara Anaadi - Idea repeated in Chapter 6 – Verse 213 Chapter 7 – Verse 4 	<ul style="list-style-type: none"> - Samanya - Ikshanam, Visualisation, planning. - From creation to anupravesha (from creation till entry into world in form of Chidabasa is job of Ishvara. - Creation of Panchabutas 14 Lokas, Sthula, Sukshma, Karana Shariram.

ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता ।
जाग्रदादिविमोक्षान्तः संसारो जीवकल्पितः ॥२१३॥

From the determination of Isvara to create, down to His entrance into the created objects, is the creation of Isvara. From the waking state to ultimate release, the cause of all pleasures and pains, is the creation of Jiva. [Chapter 6 – Verse 213]

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जाग्रदादिविमोक्षान्तः संसारो जीवकल्पितः ॥४॥

From the determination of Isvara to create, down to his entrance into the created objects, is the creation of Isvara. From the waking state to ultimate release, the cause of all pleasures and pains, is the creation of Jiva. [Chapter 7 – Verse 4]

Verse 70 :

असङ्ग एव कूटस्थः सर्वदा नास्य कश्चन ।
भवत्यतिशयस्तेन मनस्येवं विचार्यताम् । १७० ॥

Kutastha is ever associationless, it does not change, it does not change. Thus one should always meditate and reflect. [Chapter 8 – Verse 70]

- Vyavaharika Jiva + Ishvara run Vyavaharika Jagat.
- Few Jivas dissolve in Videha Mukti.
- Majority continues cycle.

Gita :

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा।
अश्वत्थमेनं सुविरुद्धमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५.३ ॥

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place ; having cut asunder this firm – rooted Asvattha-tree with the strong axe of non-attachment.... [Chapter 15 – Verse 3]

- Anaadi and Anantham Vyavaharika – Triputi – Jiva / Jagat / Ishvara eternally continue – Nityam.
- What happens to Paramartika Satyam, Asanga Chaitanyam.
- By mere presence, lends existence to Vyavaharika Jiva and Ishvara.
- Kutastha – Asangaha Bavati...
- Isness – Amness of Jiva + Ishvara comes from Kutasta.
- No Value addition – increase / decrease from Papam & Punyam for Kutasta mirage water can't increase / decrease weight of sand when it disappears.
- Through Vyavahara – Kutasta unchanging.
- Let this wisdom be there behind mind.
- In proving situations, when Prarabda not favourable, remember I am Sakshi lend existence to free serial / drama.
- Don't forget this fact.

Question :

- Vyavaharika & Paramartika both eternal – isn't it duality?

Answer :

- No. 2 Paramartika Satyam = Advaitam nondual.

- Not against one Paramartika Satyam and infinite Vyavaharika + Pratibasika Satyam.
- We are Advaitam because we are negating 2 Paramartika Satyam Vyavaharika Satyam can't touch me Paramartika Satyam.

Verse 71 :

न निरोधो न चोत्पत्तिर्व बद्धो न च साधकः ।
न मुमुक्षुर्व वै मुक्त इत्येषा परमार्थता ॥७१॥

(For Kutastha) there is no death and no birth, none in bondage and none engaged in working out release (Sadhaka), no aspirant for release (Mumuksu) and none liberated (Mukta). That is the supreme truth. [Chapter 8 – Verse 71]

- From Paramartika Drishti Vyavaharika Satyam as good as nonexistent. Experientially available but does not enjoy Paramartikam.
- From Paramartika Drishti, Vyavahara not there.

a) Rope Snake apparently there – Mithya Jati Vada – seemingly present

b) Rope snake really not there – Ajati vada – really creation not there

- Mandukya Upanishad – 2nd chapter – 32 Verses.
- Brahma Bindu Upanishad / Amrita Bindu Upanishad same verse – here same verse.
- From Paramartika Drishti – Esha
- Paramartata – Nacha Utpatti... there is no creation.
- Therefore Na Nirodha, Na Pralaya, Na Badda, Na Samsari Jiva, Na Cha Sadhaka – none practicing Karma Yoga.
- Na Mumukshu – No class...
- Na Mukta Jiva – Iti esha – all fiction, this is truth.
- Tragedy and comedy entertainment only is there.
- Life entertainment only when life becomes movie not reality.
- Everything fiction – Na Paramartata.. Not absolutely real have empirical validity.

Verse 72 :

अवाङ्मनसगम्यं तं श्रुतिबोधयितुं सदा ।
जीवमीशं जगद्वापि समाप्तियं प्रबोधयेत् ॥७२॥

The Sruti tries to indicate the reality which is beyond the body and the mind by using the conceptions of Jiva, Isvara and Jagat. [Chapter 8 – Verse 72]

- Upanishad meant to reveal.
- Paramartika Satyam only. Why they talk about Sadhaka Mithya, Jiva / Jagat / Ishvara – Guru – Tad – Vidhi – Mithya?
- **Gauda** : Upaya Sovatarya Nasti Bheda Kanchanchuka
- Want water – Need container
- Pure water – Requires carrier.
- Paramartika Satyam can't be communicated without Mithya Jiva / Jagat / Ishvara.

Disposal cup	Liquid / Water / Juice
<ul style="list-style-type: none"> - Jiva / Jagat / Ishvara – container – Disposable cup - Adhyaropa 	<ul style="list-style-type: none"> - Paramartika juice - Absorb & drop cup - Apavada

- In all of them existence part is Paramartika Satyam.
- Introduce – Ishvara Existence.

Jiva Existence

Jagat Existence

- Take existence part – drop Nama / Rupa

↓

Pure Consciousness – Jiva / Jagat / Ishvara / Container

- Not available for talking or comprehending.
- Not available for Vak + Manaha.

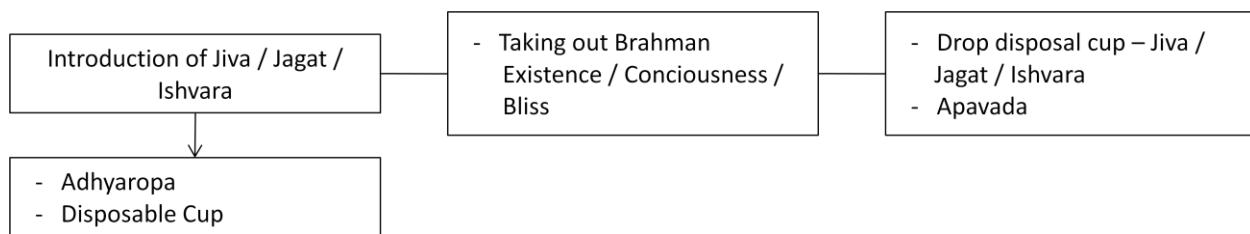
Taittriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न विभेति कदाचनेति ।

*yato vaco nivartante aprapya manasa saha,
anandam brahmano vidvan na bibheti kutascaneti [1]*

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything. [II – IX – 1]

- Therefore to communicate pure existence – Sruti introduces Jiva / Jagat / Ishvara – disposable cup.



- Nothing wrong in introducing Mithya Jiva / Jagat / Ishvara.

Verse 73 :

यया यया भवेत्पुंसा व्युत्पत्तिः प्रत्यगात्मनि ।
सा सैव प्रक्रियेह स्यात्साध्वीत्याचार्यभाषितम् ॥७३॥

Acarya Suresvara has said that whatever method helps one to understand clearly the indwelling Atman is approved by the Vedantic classics. [Chapter 8 – Verse 73]

- Abasa vada prakriya – used to arrive at Original Consciousness.
- Then drop Abasa.
- Pratibimba / Avacheda vada / are to define Jiva + Ishvara ultimate Aim = Original Brahma.
- To define Jiva / Jagat / Ishvara – Any method Ok.
- Aim : To reach transcendental Brahman.
- I am not rigid you use Avacheda pada... Jiva – enclosed Consciousness.
- Or Jiva = Reflected Consciousness arrive at Brahman – drop Jiva / Jagat / Ishvara.
- By Whatever Prakriya – method of Definition – doesn't matter.
- Jnanam of Pratyagatma Original Consciousness / Brahman should take place.
- Pratibimba, Avacheda, Abasa all Ok – Plastic, Silver, Gold contained not important.
- Content = Nirgunam Brahman.
- Said by Sureshvaracharya in Brihadaranyaka Upanishad Vartikam 1 – 4 – 402.

Verse 74 :

श्रुतितात्पर्यमखिलमबुद्ध्वा भ्राम्यते जडः ।
विवेकी त्वखिलं बुद्ध्वा तिष्ठत्यानन्दवारिधौ ॥७४॥

The dull-witted, ignorant of the real meaning of the Sruti, wanders here and there, whereas the wise, understanding its purport, ever abides in the ocean of bliss.
[Chapter 8 – Verse 74]

- Unintelligent student misses main message of Sruti – Paramartika Brahman and debates on Vadas – which is better? Debate not relevant.
- Don't look at container body / mind... manufacturing company, drink milk.
- Jada misses milk lost in Prakriya misses Tatparyam.
- Viveki understands what is important, not important... Rejoices in infinite Ananda, Paramartika Brahman.

Verse 75 :

मायामेघो जगन्नीरं वर्षत्वेष यथा तथा ।
चिदाकाशस्य नो हनिर्न वा लाभ इति स्थितिः ॥७५॥

Like a cloud which pours out streams of rain, Maya creates the world (Jagat). As the ether is not affected by the rain, so pure consciousness (that I am) suffers neither gain nor loss from anything in the phenomenal world. That is the conviction of the wise. [Chapter 8 – Verse 75]

Main Message :

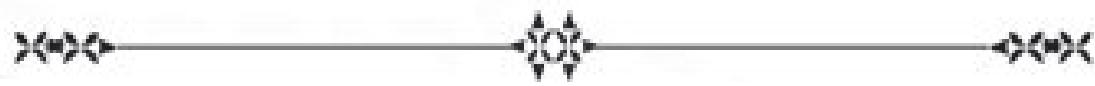
- Cloud of Maya is Rain / Shower of Universe and Maya showers as per law of Karma.
- I am Chaitanya – Akarta – not wet by Pain of Worldly events.
- I am Akasha, No gain, no loss. I am Poornaha.
- Poornatvam of me is tatparyam of all upanishads.
- Events unfolding everyday, I am sky, remember in rain.

Verse 76 :

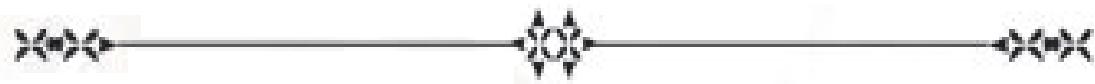
इमं कूटस्थदीपं योऽनुसंधते निरन्तरम् ।
स्वयं कूटस्थरूपेण दीप्यतेऽसौ निरन्तरम् ॥७६॥

He who always reflects on this 'Lamp of Kutastha' ever abides as the self-revealing Kutastha.
[Chapter 8 – Verse 76]

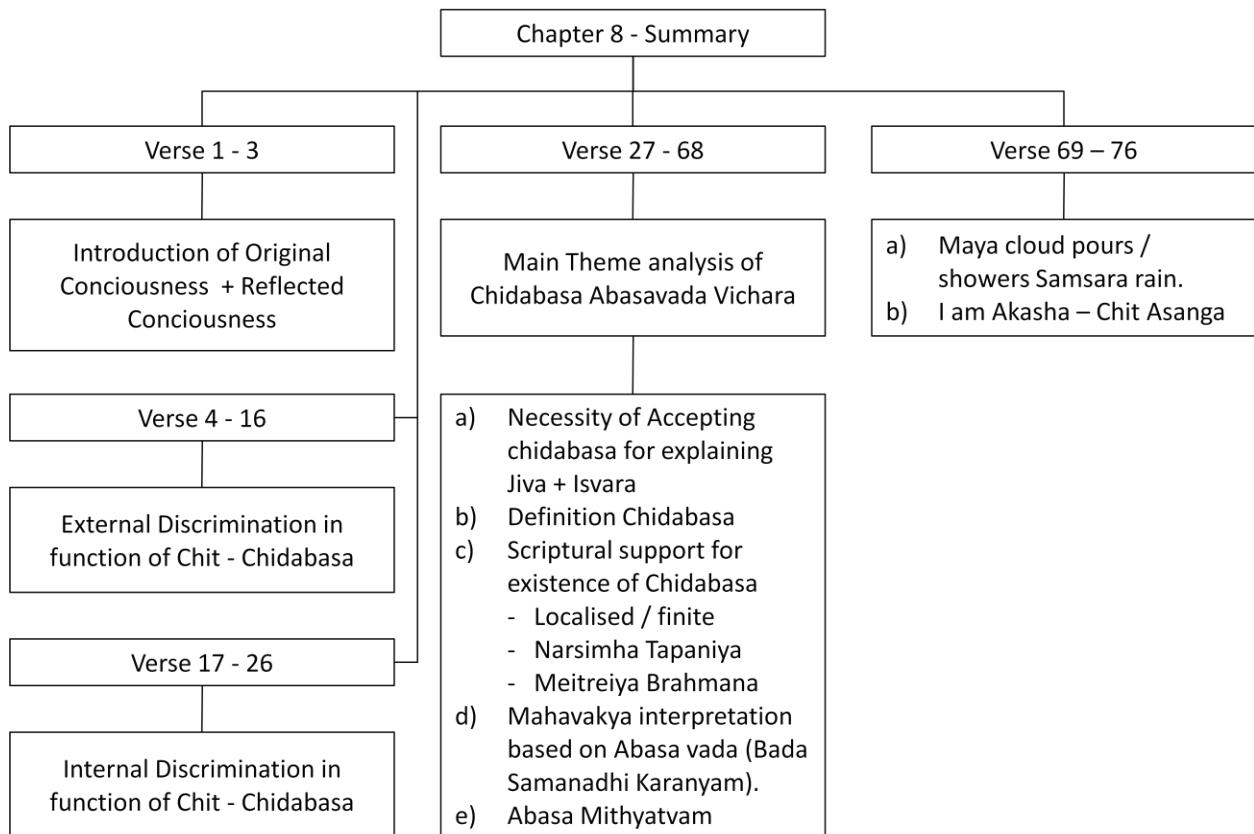
- Phala Sruti – Who does Ninidhyasanam of this chapter repeatedly will come to Binary format and say, I am kutasta – will abide and shine as Kutasta – enjoys Nitya Mukti.



LECTURE 252



LECTURE 252



Aim :

- Differentiate Chidabasa – Reflected Consciousness and Sakshi – Original Kutasta.

Chidabasa	Kutasta
<ul style="list-style-type: none"> - Vyavaharika Satyam - Mithya Entity - Utilise for worldly transaction 	<ul style="list-style-type: none"> - My real nature - Identical with Brahman which is Nitya Muktaha....

Message :

- Spiritual seeker has to claim his higher Sakshi nature and claim Nitya Mukta Svarupam instead of identifying with Chidabasa and suffering Samsara.

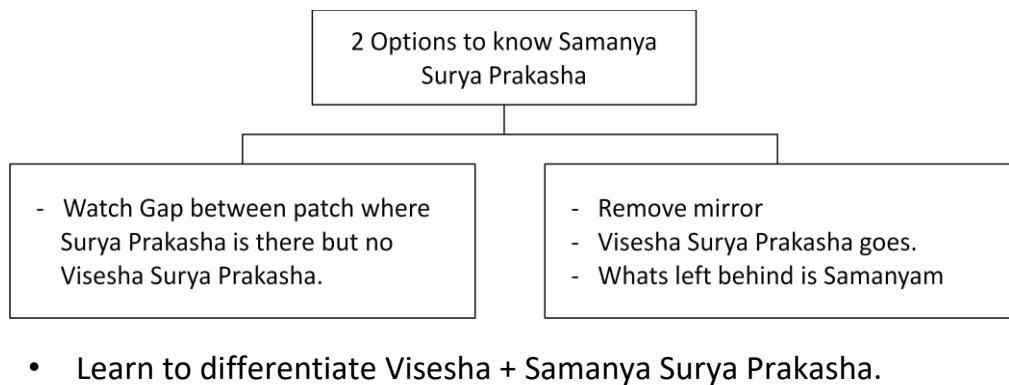
Verse 1 – 2 – 3 :

- Introduction of Reflection Consciousness + Original Consciousness.

Example :

- Original Sunlight + Reflected Sunlight thrown outside on wall as Samsara Surya Prakasham – General diffused sunlight.
- Mirror throws patch of reflected sunlight on wall – called Pratibimba Surya Prakasha, or Visesha Surya Prakasha.
- Limited, localised Suryaprakasha both on the wall, differentiate.

Chidabasa	Chit
<ul style="list-style-type: none"> - Localised - Visesha Surya Prakasha, more brightness - 2 sunlights are there. - Visesha over samanya 	<ul style="list-style-type: none"> - All pervading - Other places only Samanya, less bright, diffused difficult to differentiate.



Chidabasa	Chit
Visesha Chaitanyam	Samanya Chaitanyam

Thoughts in Mind :

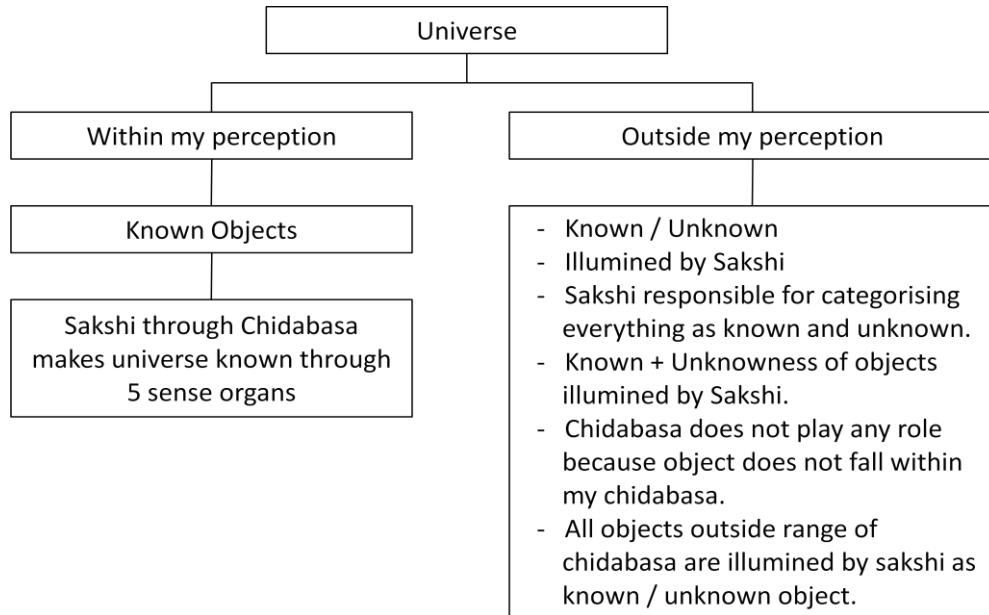
- Mirror.
- Responsible for Viseshas appear + disappearing.

Verse 4 – 16 :

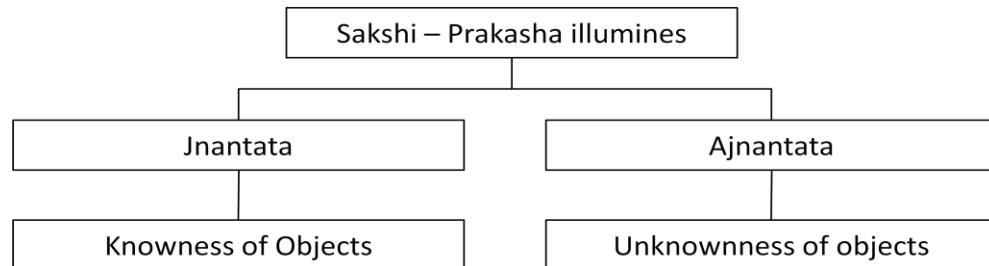
- External discrimination by knowing their function.

Technical topic :

- Anything existent outside purview of my vision in the world will come under known / unknown category.



Sakshi's Role :

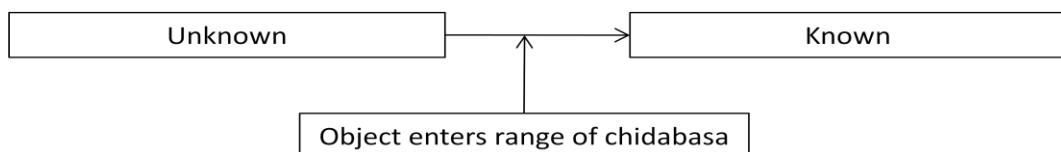


What Chidabasa does?

- When unknown object comes within purview of chidabasa, illuminated as unknown by Sakshi, Chidabasa directly pervades object.

Job of Chidabasa :

- Removes unknownness of objects like dark dress of Muslim women.
- Objects covered with dark cloth called Agyanatata – unknownness.
- Chidabasa dresses object with new cloth – Jnantha Padartha. Object goes from chidabasa range and object illuminated by sakshi now as known object.



- Chidabasa changes unknown cloth adjective to known adjective.
- Chidabasa's function is illuminating object and converts object from unknown to known.

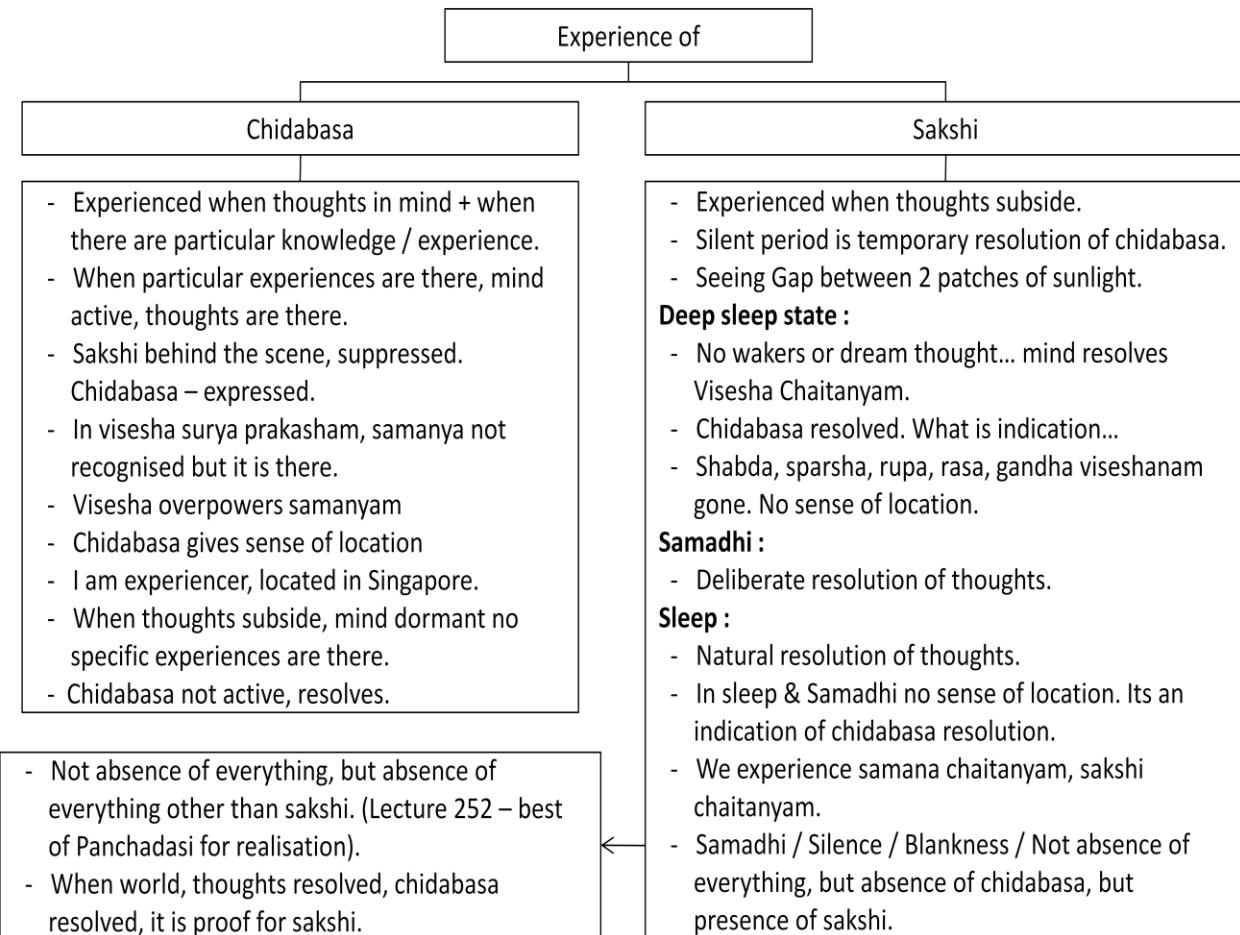
- Thereafter chidabasa's job is over for rest of life of object.
- Remains as known object.
- Tajmahal 20 years – continues as known Tajmahal.
- Memory because of Sakshi.
- Tajmahal not in purview of chidabasa now.

Chit	Chidabasa
Knownness + Unknownness illuminated by Sakshi	Object illuminated by Chidabasa

Verse 17 – 26 : Internal Viveka

- Experientially discriminating chidabasa and chit internally.

Outside Discrimination	Internal Differentiation
Cognitive Discrimination	Experiential Differentiation



- Based on 2 experiences, Jagrat and Sushupti, differentiate Sakshi.

Jagrat / Svapna	Sushupti
<ul style="list-style-type: none"> - Chidabasa Pradhanam personality - Chidabasa Aham called Ahamkara 	<ul style="list-style-type: none"> - Sakshi Pradhana personality called Kutasta.

- Based on this, do viveka in Jagrat. What is real personality and which is incidental?
- Claim sakshi as Real I.
- Chidabasa is subject to arrival and departure. When mind comes, chidabasa comes, thought comes.
- Mind + thought resolved, chidabasa resolved.
- Anvaya – Vyatirikena, prove and claim sakshi intrinsic.
- Never ask – how to experience Kevala Sakshi. To experience sakshi without chidabasa, you have to remove mind from body.
- Mind responsible for chidabasa.
- If mind quits, you die.
- No pure sakshi experience.

Closest version :

- Mind dormant, chidabasa dormant. This condition as good as absence of chidabasa, all have sakshi anubava in sleep.
- Don't lack anubava. No sadhana for anubava. For chit – chidabasa viveka shastra required.
- Lack viveka, not anubava.

Verse 27 – 68 :

- Main theme of 8th chapter analysis of Chidabasa. [Abasa Vada (Reflection) – versus Avacheda (Enclosure) Vada].
- Technically significant. It is used by Advaitin for defining Jiva + Ishvara.

5 Topics :

a) Necessity of Chidabasa for explaining Jiva and Ishvara Chidabasa different than Chit.

Avacheda Vada :

- Avoids chidabasa and defines Jiva as Consciousness – enclosed without Chidabasa, one all pervading Consciousness enough.
- Consciousness within mind = Jiva.
- Unenclosed Consciousness = Ishvara.

Vidyaranya :

- Enclosure of Consciousness not enough to explain Jiva.
- Within pot there is enclosed Consciousness.
- Consciousness is all pervading, also in Pot. Therefore Pot = Jiva, not true.

b) Definition of Chidabasa :

Vidyaranya :

- Any abasa is an image of something which resembles original.
- Abasa = Xerox copy of letter, photo, statue.
= Resembles chit but different than chit.
- Reflection in mirror = Abasa.
- Chidabasa = Image of Consciousness.
- Ishat basanam = Abasa
- Partial resemblance = Absasa.

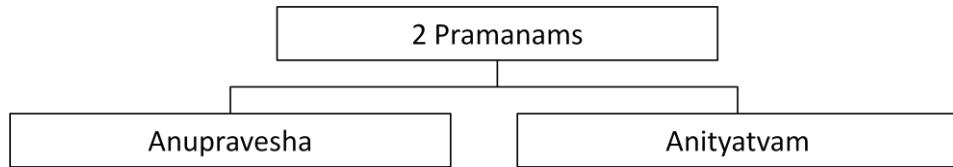
c) Scriptural support exists for abhasa.

- Anupravesha sruti vakyam – entry of Consciousness into mind.
- Chit can't enter mind. All pervading Consciousness can't enter mind.

What enters?

- Localised – finite Consciousness other than all pervading.
- Original face enters mirror as reflection.
- Original Sun enters water / mirror as reflection

- Not original sun but different sun resembling sun enters.
- Meitreyi Brahmanam – Birth & Destruction of Consciousness. Temporary Consciousness rises along with the mind. Rising and setting of Consciousness not original.
- Original does not rise and set.
- **Vakya** : Etobyo butebyo samadaya...



- Prove that there is another chidabasa, localised and temporary.

d) Mahavakya interpretation is based on abhasa vada.

- Technical – not aikyam of Jiva and Brahman. Take Jiva as Badaha.
- Jiva is Reflected Consciousness and it is negated and Original Consciousness retained as Brahman.
- In sleep, what remains is Sakshi, chidabasa goes.
- Use Bada Samanadhi karanyam.

e) Abasa Mithyatvam

- Chidabasa only vyavaharika satyam or mithya.
- Major difference with Pratibimba vada. For Avacheda vada, pratibimba is satyam.
- In Abasa vada, Abasa is Mithya main argument – Sruti based reasoning Nrsimha Uttara Vakya.
- Abasa is product of Maya. Maya abasena Jeeveshou Karoti.
- Maya Produces Jiva and Ishvara through chidabasa by serving as medium for arrival of chidabasa.
- Abasa is product of Maya.
- Jiva = Micro Abasa, Sharira trayasta chidabasa.
- Ishvara = Macro Abasa, Prapancha trayasta chidabasa.
- Like world – which is product of Maya.

- Both Jiva and Ishvara mithya being product of maya like universe.
- Brahman satyam, Jagan mithya.
- Behind Jiva – Adhishtanam & Ishvara Adhishtanam there is chit chidabasas.
- Chidabasa mithyatvam technically significant for Avacheda / pratibimba abasa. I am chit.
- In Jagrat and Svapna, I put chidabasa vesham.
- In Sleep, I am in my original nature when I get up, chidabasa, individuality rises Raaga, Dvesha rises.
- In Brihadaranyaka Upanishad, Svayam Joti and Shariraka Brahmanam, Sushupti – taken as Nearest experience of Moksha / Brahman.

Verse 69 – 76 : Upasamhara – conclusion

Purpose of Upanishad Study :

- Jiva + Ishvara – This is introduced as intermediate step – not ultimate goal of spiritual enquiry. Can't abolish jiva and ishvara. They are required in Karma Khanda and Jnana Khanda initially to study Tvaam + Tat pada vachyarthas.

Ultimate Aim :

- Transcend Jiva and Ishvara and claim adhishtana chaitanyam as Aham Brahma Asmi.
- Having claimed, claim I am Paramartika Satyam. In me, Paramartika Satyam, Mithya Maya is floating, like a cloud.
- I am space of all pervading Consciousness which is Paramartika satyam.
- In me patches of cloud called Maya exist. Clouds can't contaminate space.
- Maya can't contaminate me / kutasta.
- Maya can't keep quiet – pour water / rain.
- Maya releases rain of Jiva and Ishvara, chidabasa created snow, hailstone, rain = Jiva / Jagat / Ishvara.
- Cloud, Rain, Snow can't contaminate, taint, or wet - Akasha. Akasha Asanga Svarupa.
- Ishvara – not quiet – has duty.

- Srishti / Sthiti / Laya – Karma Phala Dhata.
- Jiva / Jagat / Ishvara – world rising daily – active, eternally continues. Can't stop process.
- **Stop** : By giving reality.
- Raise level as Paramartikam and see this as Vyavaharikam.
- Not Afraid of watching serial. Life – has tear jerkers – be Chit & be free.
- Learn by heart & meditate.
- Let Maya cloud rain world as and when it wants.
- I am not Chidabasa. In me chit. Nothing happens - Na Nirodho....

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्बद्धो न च साधकः ।
न मुमुक्षुर्वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

*Na nirodho na cotpattir-na baddho na ca sādhakāḥ,
na mumukṣur-na vai mukta ityeṣā paramārthatā.*

There is neither dissolution, nor birth, neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [II – K – 33]

- Parametrically they are not happening. Vyavaharically happening...
- So what... this is Moksha / liberation.